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AN ANTIPEDOBAPTIST HOLY CATHOLIC APOSTOLIC CHURCH

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IT is a well-established fact, that much of the Christianity of the closing decades of the first century and of the centuries that followed was of the Adoptionist type. It is probable that the Judaizing Christians that sought to discredit the work of the apostle Paul regarded Jesus as the Jewish Messiah, who was endued with divine power at his baptism for the accomplishment of his mission. They reconciled themselves to his failure to fulfil the Jewish expectation of a conquering hero, by believing that he would speedily come again in the flesh and carry forward his messianic work to a glorious consummation in the catastrophic overthrow of the Roman Empire and all antichristian dominions and the setting up of an earthly kingdom of righteousness in which the saints should reign.

It is obvious to any reader of the Acts that it constitutes a very incomplete account of the spread of Christianity during the Apostolic age. It is mainly a narrative of the missionary activities of the apostle Paul, the introductory sections forming the preparation for the appearing of the great apostle. The New Testament epistles that are not Pauline give little infor-

mation with regard to the missionary activity of apostles or others or about the planting and training of churches. It is inconceivable that the Apostolic age should have run its course and the rest of the apostles should have lived, wrought, and died without the extension of Christianity far beyond the limits recorded in the New Testament, or that the religion of Christ should not have assumed a variety of forms in accord with the religious and social conditions of the regions evangelized and the training and modes of thought of the early evangelists. The extreme of speculative Judaizing Christianity is seen even in the Apostolic age in the teaching of Cerinthus and in the wide-spread movement known as Ebionism in the second and third centuries. As a body, the Ebionites held that Jesus was a mere man until his baptism, when the Spirit of God descended upon him, and he was adopted as Son of God and endued with divine dignity and power. Some maintained that he was supernaturally begotten, others that he was Joseph's son. It will be remembered that when Paul on his last visit to Jerusalem to convey the gifts so laboriously collected in the churches of Greece, Macedonia, and Asia Minor, was seeking to gain the sympathy of James and the elders for his successful work among the heathen, they " glorified God " and said to him, " You see, brother, how many tens of thousands there are among the Jews of those who have believed, and they all persist in being zealots for the law." They had been informed that Paul, so far from being a zealot for the Mosaic law, was teaching his Jewish converts to ignore it and to neglect circumcision and other Jewish rites and customs. They demanded as a condition of fellowship that he purge himself in the most demonstrative way from suspicion; and strange to say, Paul went through a purificatory ceremony lasting for several days. Even this failed to reestablish him in their confidence, and he escaped the vengeance of the Jews at last only by his appeal to the Roman official. It may be assumed that James and the entire Christian brotherhood in Jerusalem were

strongly Judaistic and were absolutely hostile to Paul notwithstanding the labor he had bestowed in gathering funds for their relief and his willingness to conform to their wishes by a purificatory ceremony. There is no indication that James or his elders or any one of the Jerusalem Christians, except his nephew, raised hand or voice on his behalf.

It is highly probable that most (if not all) of the Christian propaganda during the first and second centuries in Mesopotamia, Armenia, Persia, and further east was of the Judaizing type. If we may judge from the Ebionitic remains of the second and third centuries, it is probable that all Christians who were zealots of the law were opposed to the Pauline and Johannean representations of Christ as the Eternal Word of God who became flesh and tabernacled among us, who was in the form of God but emptied himself, assumed human nature, and suffered for our redemption. A considerable number of Christians of the second and third centuries, if not a distinct sect, received from their orthodox opponents the name *Alogoi* because of their opposition to the Logos doctrine of the first chapter of the Gospel of John. Theodotus of Byzantium (about 190) was excommunicated by the Roman Church for maintaining that, though Jesus was supernaturally begotten, he did not receive divine attributes until his baptism. Justin Martyr in his Dialogue represents the Christian Tryphon as admitting to his Jewish interlocutor that "there are some of our persuasion, who admit that he is the Messiah, but declare him to have been a man of men." "I do not agree with them," he says, "even though they speak from a basis of much opinion held in common by them with myself." Melito of Sardis (about 170) wrote: "The things done after the baptism by Christ, and especially the signs (miracles), manifested the Godhead of him hidden in flesh." Before his baptism the Godhead, though really present, was concealed. And so he manifested his humanity during the thirty years preceding his baptism, and his deity during the three years that followed.

Melito did not teach pure Adoptionism, but regarded the baptism as the occasion of the manifestation of the latent deity. In the disputation between the Persian Bishop Archelaus and the heresiarch Mani, the "Acts" of which have been preserved in seemingly authentic form, in combatting Mani's docetic view (denial of the true humanity of Christ), Archelaus asks Mani:

> Upon whom did the Spirit of God descend as a dove? Also who is baptized by John? If he was perfect, if he was Son, if he was power, the Spirit could not enter him; as no kingdom can enter into another kingdom. Whose voice sent forth from heaven bore testimony saying, "This is my beloved Son in whom I am well pleased"?

Archelaus applies the declaration of Christ, that John was the greatest among those born of women, but that the least in the kingdom of heaven is greater than John, in such a way as to make "the least in the kingdom of heaven" Jesus' conception of himself before his baptism and adoption as Son of God. Among those born of women Jesus was less than John. In the kingdom of heaven he was greater. It was not the son of Mary that emptied himself and took the form of a servant, but the Christ who descended upon the son of Mary at his baptism. As a man Jesus was tempted, was baptized, suffered. In the Shepherd of Hermas (second century) the Holy Spirit is represented as having taken up his dwelling in the flesh, which served him well in holiness and purity; and because it had lived well and purely and cooperated with the Spirit in every matter, conversing bravely and manfully, God chose it (the humanity of Jesus) to be participator in divine glory and power along with the Holy Spirit. The Adoptionism of Paul of Samosata and the stress he laid upon the baptism of Jesus as the occasion of his adoption as Son of God and his enduement with divine glory and power, are well known.

It is seemingly well established that for some centuries the Armenians knew nothing of the Logos Christology that was gradually being elaborated in the Alexandrian, Roman,

Antiochian, and Cappadocian schools. At first naïve and non-polemical, their Adoptionism may have assumed a more aggressive form after the expulsion of Paul of Samosata from the headship of the Antiochian church. Armenia was broken up by mountains into many isolated and almost independent communities, most of which had little intercourse with the churches of Asia Minor, Syria, Egypt, and the west. It was not until the Greek Catholic Church, in cooperation with the imperial power, sought to force the Nicene and Chalcedonian creeds upon the Armenian churches that they assumed the attitude of irreconciliable dissenters.

Until the discovery of the "Key of Truth," to be hereafter described, the chief authority on the Paulicians was the Chronicle of George the Monk and the polemical tracts of Photius and Peter Siculus based upon George's work. According to these accounts, the Paulicians originated in the seventh century with a certain Constantine, who when returning from captivity among the Saracens had a codex of the New Testament placed in his hands, and became deeply interested in its teachings—those of the Pauline epistles most of all—and resolved to devote his life to the restoration of Christianity to its primitive purity. This party called themselves the Catholic Church and repudiated the priesthood of the then dominant church. They are said to have denied the eternal sonship of Christ and to have made him a creature; to have denied the perpetual virginity of Mary and to have staunchly opposed Mariolatry; to have identified the saints of the dominant church with those that should be cast into outer darkness (Matt. 8 : 12); to have blasphemed the cross as something to be execrated and not worshiped, and to have rejected the Old Testament and the epistles of Peter. The founder is said to have discouraged in his followers the reading of anything save the Gospels and Epistles and to have left no writing of his own. Some of the writers accuse the Paulicians of Manichæan views, while admitting that they anathematized Manichæism. Photius

charges them with denying that Christ derived his body from Mary, except in the sense that as a direct divine creation it passed through Mary's body. This view was embraced and made much of by such antipedobaptist teachers of the sixteenth century as Melchior Hoffmann and Menno Simons. The writers of the class referred to maintain that the Paulicians rejected baptism and the Lord's Supper, but this was probably true only of the ordinances as administered by the priests of the dominant and persecuting churches.

During the Iconoclastic Controversy the Paulicians, then very numerous, were terribly persecuted under the image-worshiping emperors, but favored and protected by the iconoclastic emperors. Constantine Copronymus sympathized with them deeply and accepted many of their distinctive teachings. His predecessor, Leo the Irasurian, was likewise charged with being virtually a Paulician. Constantine Copronymus is said to have encouraged emigration to Thrace and Bulgaria, and tens of thousands availed themselves of the opportunity. A hundred thousand are said to have been massacred under the empress Irene. Another vast migration occurred toward the end of the tenth century. No doubt in both cases Manichæans and Marcionites were commingled with the more evangelical Christians, the former giving rise to the Bogomiles and Cathari and the latter reenforcing the more evangelical parties of western Europe. When the Mohammedan Saracens invaded Persia and Armenia the persecuted and now desperate Paulicians joined hands with them and in many cases wreaked bloody vengeance upon their persecutors.

The earlier Paulicians had Tephrike as their center. Persecution had long since deprived them of their city, wrecked their organization, and decimated their membership. In the ninth century Sembat Ablabsa succeeded in rallying the old evangelical hosts of the Paulician type and in giving them more clearly defined principles and a more compact organization than they had theretofore possessed. Conybeare, the translator and

editor of the " Key of Truth," has made it appear highly probable that in its essential features the " Key " is the work of Sembat, who himself made use of much material handed down to him from the earlier time. For the considerations, linguistic and other, that have led Conybeare to this conclusion, reference must be made to his elaborate introduction to the " Key of Truth."

Among the Armenians who after the Russo-Turkish war of 1828 emigrated from territory that remained Turkish to that acquired by Russia, twenty-five families of Thondraketzi or Paulicians were discovered in the village of Djewiurm in the canton of Knus. Measures were at once taken by the Orthodox Armenian church for their conversion or destruction. A number of leading members were subjected to inquisitorial processes, and the account they gave of the doctrines and practises of the sect were in general accord with the teachings of the " Key of Truth," a badly mutilated copy of which was found in their possession and taken from them. It may be reasonably inferred that the deleted portions were those that would have been most offensive to the Orthodox churchmen. F. C. Conybeare, of the University of Oxford, the most accomplished Armenian scholar in Great Britain and a master of Greek Christian literature as well, secured a copy in 1893, and in 1897 published the text with a translation and with a learned introduction in which all the available literature bearing upon the principles and history of the Paulicians is most carefully and critically brought to bear.

The manuscript is dated 1782 and may have been at that time compiled from earlier materials, but the date is more probably that of its copying rather than that of its authorship. The writer refers to the difficulties under which he has labored, but in view of supreme necessity he has spared nothing in order to give unto his new-born children of the universal and apostolic church of our Lord Jesus Christ the holy milk, whereby they may be nourished. " Wherefore the Spirit of the Father

in Heaven hath taken hold of us and inspired us to write this 'way and truth and life.'"

Throughout the writing the community for which the book was prepared is designated the "catholic, apostolic church," "the holy church of our Lord Jesus Christ," "the universal and apostolic holy church," "the Holy Church Universal"; while the Greek, Roman, and Armenian churches are denounced as having been ensnared by Satan and led by him into all sorts of error in doctrine and in practise.

No doubt the constant ascription to satanic influences of the errors and iniquities of the great hierarchical churches led their medieval opponents to charge them with Manichæan dualism. The fact is that the "Key" devotes a very considerable portion of its space to Satan, his character and his destructive work among men. The following is a specimen, Satan being identified with "the gate of hell":

> At the first this gate of hell took the form of a serpent; secondly, of a raven; thirdly, of a calf; fourthly, of wild beasts; fifthly, of light; sixthly, of women; seventhly, of men; eighthly, of clerics; ninthly, of teachers of the schools; tenthly, of apostles; eleventhly, of bishops; twelfthly, of monks. And all other forms he assumes as a disguise.

Satan is called "the teacher and father of schismatics and heretics." All deviations from the doctrines and practises of the holy catholic apostolic church are, without more ado, ascribed to the arch-fiend. In ascribing to satanic agency whatever seemed to them antagonistic to righteousness and truth they did no more than Martin Luther; and in fact, followed to some extent New Testament usage.

No writing I have ever met with written before the rise of the Anabaptist movement of the sixteenth century is so radically and so drastically antipedobaptist as the "Key of Truth." Repudiation of so-called infant baptism and insistence on believers' baptism were fundamental in their conception of Christianity. After a short address to the reader, the "Key" begins:

This brief discourse shall ye search and deeply o'er it meditate. If it please you, then revere it, as if it were a voice of thunder. Concerning the holy baptism of our Lord Jesus Christ, which hath been handed down for the sake of those who believe and repent, and not of catechumens, or of the unrepentant and of those who lack faith, nor either of the impure.

Chapter I has as its motto the exhortation, "Repent ye, for the kingdom of heaven is at hand." Referring to the ministry of John the Baptist:

Thus Saint John, first, preached unto them; secondly, taught; thirdly, induced them to repent; fourthly, brought them to the faith; and after that cleansed them in the flesh from stains. And then our Lord and Intercessor, the Lamb of God, bestowed on them spiritual salvation. Thus the universal and apostolic church learned from our Lord Jesus, and continued to do so, as is clear in their Acts and especially in the traditions of our Saviour Jesus Christ, which he imposes upon the universal and apostolic church. [Here the Great Commission is quoted.] . . . Wherefore also our Lord first asked for faith, and then graciously gave healing; and after that bestowed holy baptism on believers; but not on unbelieving catechumens. . . So did they [the holy church] continue to do until the assault of Satan. For when Satan was let loose from his bonds, then he began to steal away the truth of our Lord Jesus Christ and of the holy apostles.

After further discussion of John's preaching and baptism the writer continues:

So also must we lead the rational unto faith, and bring the imperfect unto perfection, and fill those who have not the word with the word of Jesus Christ, and soften their hearts of stone, and as for the gathered bile of bitterness, which from old days hath been stored up, this we cause them to vomit up with loathing by the finger of God, and then we give them a remedy for sin, whether original or operative in them. . . So we also must follow in accordance with the truth, and not according to the deceitful arguments of the tradition of others, who baptize the unbelieving, the reasonless, and the unrepentant.

Again:

Let us humbly submit to the Holy Church Universal, and follow their works who acted with one mind and one faith and taught us. Now still do we receive in the only proper season the holy and precious mystery of

our Lord Jesus Christ and of the heavenly Father, to wit, in the season of repentance and of faith.

The "Key" treats with the utmost scorn the custom in the State Churches of having sponsors answer for infants the questions of the baptizer. The "baptismal father" is declared to be a false witness who should be ashamed and blush on account of the imposture practised. Stress is laid upon the fact that Jesus was baptized when thirty years old as an argument for delaying baptism until like maturity shall have been reached, and careful directions are given for the training in Christian morality and doctrines of candidates for baptism.

Manifestation of deep emotion was expected in candidates, when presenting themselves.

It is right and fitting that those to be baptized should shed bitter tears, like Peter, like Paul, like the harlot Mary. . . For they with great contrition received glory and honor from Jesus Christ our Saviour. . . It is meet that they should approach in gentleness, in humility to the elect one, solicit from him release from demons, and that they may serve our Lord Christ and his holy church.

After the quoting of many Scriptures and much exhortation, the minister gives the candidate a confession of faith which he is expected to repeat, involving acknowledgment of the only true God and of Jesus Christ whom he sent and whose creature he is, who alone is our intercessor; and belief in the holy apostles and in all who are in the universal catholic church and are not Latins, Greeks, nor Armenians, and belief that Jesus Christ will come to judge the quick and the dead.

The qualifications of the baptizer are given much in the language of the Pastoral Epistles.

It is necessary for the baptizer to be elect according to the words of the heavenly Father to his beloved Son, "He is my Elect. Hear ye him."

The ceremony of approaching the elect one and asking for baptism is somewhat elaborate. When the candidate ap-

proaches the elect one "on his knees into the midst of the water," in gentleness and humility, the elect one rises to his feet and repeats the words of the Lord, "Come unto me all ye that are troubled and heavy laden," etc. Then the candidate throws himself at the feet of the elect one and prays and beseeches him to set him free from the bonds of Satan. Then the candidate is asked to relate his religious experience before the congregation, a prepared statement involving a confession of faith being required. Then the elect one takes water into his hands and solemnly pours it upon the head of the candidates in the name of Father, Son, and Holy Spirit. The Scriptures about baptism are then recited.

> Next the elect one receives before him the novice; but the novices shall in fear and trembling on their knees draw nigh, naked, bending low their heads and with firmest faith, bearing in mind the release from Satan. But the elect one takes the water in his hands, and with mystery, with word and with act, shall fully empty out the water over one head [at a time] and say first, In the name of the Father, and he shall empty out the water on the head three times in the name of the Son and in the name of the Holy Spirit.

Scripture readings and prayers for various parts of the baptismal service are given, constituting with the questions and answers and the baptismal acts, a somewhat elaborate ritual. The "Key" does not distinctly call for total immersion. The candidate goes naked into the midst of the water and water is poured upon his head three times in the name of the Father, the Son, and the Holy Spirit. Conybeare, in view of the general Oriental usage, and of other medieval accounts of Paulician practise, feels sure that total immersion formed part of the ceremony.

The baptism of Jesus in the "Key of Truth" is closely connected with a clear and elaborate statement of the Adoptionist Christology of the party it represents. The following passage must suffice:

First was our Lord Jesus Christ baptized by the command of the heavenly Father, when thirty years old, as Saint Luke has declared his years. . . So then it was in the season of his maturity that he received baptism; then it was that he received authority, received the high-priesthood, received the kingdom and the office of chief shepherd. Moreover, he was then chosen, then he won lordship, then he became resplendent, then he was strengthened, then he was revered, then he was appointed to guard us, then he was glorified, then he was praised, then he was made glad, then he shone forth, then he was pleased, and then he rejoiced. Nay, more. It was then he became chief of beings heavenly and earthly, then he became the light of the world, then he became the way, the truth, and the life. Then he became the door of heaven, then he became the rock impregnable at the gate of hell; then he became the foundation of our faith; then he became Saviour of us sinners; then he was filled with the Godhead [Deity]; then he was sealed, then anointed; then he was called by the voice, then he became the loved one, then he came to be guarded by angels, then to be the lamb without blemish. Furthermore, he then put on that primal raiment of light, which Adam lost in the garden. Then accordingly it was that he was invited to converse with the heavenly Father; yea, then also was he ordained king of beings in heaven and on earth and under the earth. All this and all else in due order the Father gave to his only born Son. . . Thus also the Lord, having learned from the Father, proceeded to teach us to perform holy baptism and all his other commands at an age of full growth and at no other time.

The Lord's Supper, which, along with repentance and baptism, is regarded as a sacrament, takes a very prominent place in the Christian practise of the Paulicians as they are represented in the "Key of Truth" as one of the "three ineffable mysteries." The intensely realistic way of viewing baptism finds its counterpart in the statements about the Supper. In fact, it would be difficult to prove that the "Key" does not teach something like consubstantiation or even transubstantiation. Stress is laid on the importance of keeping the elements distinct and administering them separately to all communicants. This was doubtless urged in opposition to the practise of the dominant parties in the later Middle Ages to withhold the cup from the laity. The following passages will enable us to judge as to the "Key's" theory of the Supper:

Now our Lord Jesus Christ willed to distribute his holy flesh and blood unto disciples and believers. First, he began with the following figure. He opened their minds, saying, "My flesh is the true food, and my blood is the true drink," and again he said: "I am the bread of life which came down from heaven. He that eateth this bread shall live forever." . . That our mediator and intercessor Jesus Christ, the Lamb of God, took the bread in his hands and blessed it, this the holy Evangelists declare. That is to say, he earnestly besought the Almighty Father that he would change the bread into his true precious body. And so it was assuredly changed by the spirit of the heavenly Father. And when he saw that the bread was changed into his body, then he thanked the Almighty Father for having changed it into his body and blood. . . False popes change the ordinance of Christ, deceive the people, and administer to them their own body and blood and not those of Christ.

It seems to me probable that the Paulicians had in mind a mystical partaking by faith of the body and blood of Christ, involving a deep realization on the part of the believer of fellowship with Christ in his sacrificial life and death, rather than a material transformation of the elements. But the language is susceptible of being interpreted in the Roman Catholic sense.

The ritual for the ordination of the elect one (head minister) is elaborate and impressive. The President, or Apostle, or Bishop, as the head of the entire connection, is supposed to be present and with the rulers and archrulers to have approved of the candidate.

Then shall the elders lead that man before the President in great repentance and tears. And the rulers and archrulers shall begin by saying, as they bring him, this prayer unto the bishop . . : "Holy Father, we humbly pray thee, entreat and beseech thee, out of thy great love, to lay hands on this man for the true guidance of our spirits."

The bishop asks, "Have ye, then, who desire to have him as your good shepherd, diligently tested him, as I also have tested him with great humility and love?" They answer with an emphatic affirmative. The bishop replies, "I am without responsibility in this particular, and ye are responsible." Then the bishop asks the candidate:

Art thou then able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?

The candidate replies:

Yes, holy father, for I, thy servant, take on myself scourgings, imprisonment, tortures, reproaches, crosses, blows, tribulation, and all temptations of the world, which our Lord and intercessor and the universal and apostolic holy church took upon themselves and lovingly accepted them.

After prayer and the reading of appropriate Scripture, the rulers (elders) place their hands upon the head of the candidate, while the bishop puts a copy of the Gospel in his hands. The bishop then asks the candidate his name and changes it, usually substituting that of one of the associates of the apostle Paul. Then the bishop confers upon the candidate authority, saying, "Take to thyself authority of binding and loosing the sons of men in heaven and on earth." After the reading of many Scriptures and the singing by the congregation of "Glory to God in the highest and on earth peace to men of good will," two formal prayers are uttered. Then the bishop blows three times in the face of the newly elected, saying, "Now may the breath of our Lord Jesus Christ open thy mind, O beloved little son of mine, and strengthen thee in thy works." Then the annunciation to Mary (Luke 1 : 26-38) is read, followed by Acts 2 : 1-21; another prayer, then the reading of John 20 : 19-24 and Hebrews 13 : 17-21, then another prayer, and a final charge to the candidate.

We can hardly escape the conviction that the Paulicians attached undue importance to the ordination ceremony. As in baptism the most careful preparation and the clearest evidence of repentance and of godliness were prerequisites, while the remission of sins was supposed to take place only in connection with an elaborate baptismal ceremony the efficacy of which depends upon the officiating minister; so ordination after the most thorough testing gives to the elect one a sanctity and

authority comparable with that of Christ himself. They escaped the most corrupting phase of sacerdotalism developed in the great so-called Catholic churches which gave almost divine authority to the priest by virtue of his ordination and without regard to his personal character; but they no doubt unduly exalted the ordained minister as standing to the congregation in the place of Christ and as the medium of all blessings.

We must not pass by unnoticed another characteristic feature of Paulician practise, namely, the ceremony for the consecration of infants. This no doubt arose in response to what must have been a wide-spread sentiment, that the birth of a child in a Christian home should have church recognition and be the occasion for solemn resolutions to bring the child up in the nurture and admonition of the Lord, and for emphasizing the duty of the church as well as the parents to surround it with such Christian influences as would guard it against worldly and vitiating influences, and secure its training in Christian morality and in due time, its conversion. I am not sure that Baptists might not have profited by the introduction of a similar practise. The ceremony is entitled "The Giving of a Name to the Catechumen."

We must seven days after the birth proceed to the home of the newborn child on the eighth day, and we then begin by saying the holy prayer of our Lord Jesus, "Our Father," all the congregation joining. Then minister and congregation repeat with faith the following prayer:

"Father of our Lord Jesus Christ, we beg and entreat thee, keep this catechumen from evil, and fix thy holy eye upon him, and keep him from all temptation of the world; and give him life according to thy good will, that he may pass through the season of his childhood and become acceptable to thee, to thy Son, and to thy Holy Spirit. And bring him through to reach holy haptism, and call him under the shelter of the wings of thy beloved Son. And also bless, O my Lord and God, the catechumen through the mediation of Jesus, thy beloved Son. Cleanse him from filthy pollutions, and day by day prosper and increase him in thy grace, and bring him unto the full measure of the time of holy baptism, now and evermore and to eternity of eternities. Amen."

The prayer is followed by the reading of the passage, "When I was a child, I spake as a child," etc., and the passage, "And when eight days were fulfilled to circumcize him, his name was called Jesus, which was so called by the angel before he was conceived in the womb." The parents are asked what name they propose to give the child, the minister warning them against choosing a pagan name. The ceremony closes with a short prayer by the minister and the recital again of the Lord's Prayer by the congregation.

As has been heretofore suggested, the two most distinctive tenets of the Paulician church, the Adoptionist view of the person of Christ and believers' baptism, were, we have good reason to believe, characteristic of the type of Christianity propagated in Armenia, Mesopotamia, and Persia in the immediately post-apostolic time and continued to be regarded as the standard or catholic Christianity until the developed Greek Catholic doctrines and practises were forced upon the Christians of these regions by the most cruel persecutions, which drove thousands into dissent and led them perhaps to overemphasize their apostolic origin and distinctive views, and unduly to disparage their persecuting adversaries. Their Adoptionist Christology was by no means intended to disparage Christ, for whom they had the highest veneration and to whom at his baptism all power in heaven and earth were supposed to have been committed. They repudiated the Greek Christology because it seemed to them an unauthorized innovation and because it made too little of the baptism and the divine pronouncement in connection therewith.

If the reader is disposed to lay a good deal of stress upon Baptist apostolic succession, as I am not, he will find in the Paulicians by far the best support for this contention. If one can fellowship their Adoptionism, their seeming belief that the remission of sins takes place only in baptism administered by a duly qualified minister, their rather strong language regarding the eating of the flesh and the drinking of the blood of

Christ in the Supper, their connectional rather than congregational form of church government, their designation of their entire brotherhood as the Holy Catholic Apostolic Church, their attribution of authority and holiness to their ordained ministers, I think he is reasonably warranted in claiming Baptist apostolic succession as an established historical fact.

Conybeare has, with rare mastery of the literature and the facts, rendered it highly probable that the medieval evangelical parties of Europe, all of which seem to have been Adoptionist in their Christology and some of which were antipedobaptist, as well as the Anabaptists of the sixteenth century that were historically connected with the medieval evangelicals, and the antipedobaptist Russian sects, were all derivatives from the ancient Paulician church. He thinks it something of an anomaly that modern Baptists should reject the Adoptionist Christology and yet lay stress on believers' baptism. Perhaps the best answer to Conybeare would be that the combination of orthodox Christology with believers' baptism has proved very effective, as is evidenced by the twelve millions of Baptists in the world today with their magnificent equipment and the indications of rapid growth in numbers and in influence.

It seems to me that American and English Baptists could not engage in a worthier enterprise than to send qualified men to search out these scattered and still persecuted remnants of the Paulicians or Thondraki in Turkish and Russian Armenia, befriend them in every possible way, teach them the way of the Lord more perfectly without endeavoring to transform them at once into full-fledged regular Baptists, and lead them thus to cooperate in the great Baptist task of disseminating apostolic Christianity throughout the world.

A YOUTHFUL WORLD

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THE world is old, but not effete. It is ever being renewed in the life of its youth. In the wisdom of God it is arranged that a large part of our population should be youthful. Over fifty millions of our people in the United States are under twenty-five years of age.

They come forward with firmness and elasticity of step, marching with the regularity of the passing days, storming all the heights of life with cheerful courage, pressing forward—whether for glory or for shame—to take possession of everything in our world when we of this generation march off into the twilight. Therefore the oncoming of the army of youth is to be taken seriously—to be pondered over—as a fact that is as tremendous as it is inevitable.

> Oh, my heart grows as weak as a woman's,
> And the fountain of feeling will flow
> When I think of the path steep and stony,
> Where the feet of the dear ones must go;
> Of the mountains of sin hanging o'er them,
> Of the tempests of fate blowing wild;
> Oh! there's nothing on earth half so holy
> As the innocent heart of a child.
>
> They are idols of hearts and of households;
> They are angels of God in disguise;
> His sunlight still sleeps in their tresses,
> His glory still gleams in their eyes.[1]

Oh, the gleam of youthful eyes that flash out toward the world that is to be! With what fires are they lighted? At what radiance are they kindled?

[1] Charles Dickens.

They will not kindle at the fires which we allow to go out. I want to emphasize very strongly the fact that this oncoming flood-tide of youth will flow largely in directions that we help to set. For these lives while they are developing in our midst are very plastic. One who has a doubt on that score has certain large facts to explain. Though it is true in an important sense that the children make us, yet it is still more true that we make them. Our social processes, from this point of view, might be described as ways of taking babies as they come through the gates of life and making them into whatever they become.

A broad view shows that principle everywhere at work. The millions of children in France are learning to be Frenchmen, and across the Channel the babies are steadily learning to be Englishmen. Others in various countries are learning to be little Germans, or little Bolsheviks, or what not, according to the influences which they find at work in their world. In China they are all learning to be Chinese, and presumably to eat with chop-sticks; while in Africa they learn to eat with the implements that nature provides, and in a few places yet, they develop a taste for human flesh. Now let a baby be taken from your home and be brought up in the average Chinese home, and see what the consequences will be. He will speak only Chinese, and in fact he will have a Chinese mind, and will have no point of view that is not typically Chinese. He has been molded in a Chinese world, where Chinese souls are made just as inevitably as the Chinese language is imparted. Now let an alien infant, whether Chinese or Turk, be brought into your home, there to grow up as one of your children; and the only difference, broadly speaking, between that child and one of your sons or daughters will be the outward, physical difference. In all these matters of custom, language, tastes, attitudes, and thinking it is not the birth or the breed so much as the human world in which the child comes up that determines the outcome.

This is my conviction, based on experience and observation on three continents—with intimate and extended acquaintance on two of them—that the human outcome in any community is determined by the social and intellectual and spiritual forces at work in that community. Take the training of the Mohammedan child, for example, in his attitude toward Christians. The mere fact that he has been brought up in a community where the Christian name is hated brings it about that he shares by participation in that attitude. Or take the child who grows up in a certain type of American home, where the assumption is that the first law of life is to look out for Number One; he also takes over uncritically the assumptions and attitudes in which as a child he participates. All this is true because the child does not set standards but takes them over as he finds them. The same broad principle works in the case where the child comes into the arms of a mother who covets for the child not things but life—life in its richness and beauty —where the atmosphere of the home is charged with the sentiments and standards and values that belong to the kingdom of God; where sharing, and helpfulness, and loyalty to human good are part and parcel of the very life of the family. The child who shares in this life will have a different start from another who comes up in a home stricken with spiritual poverty and barrenness.

Notice that I am not saying that every child reared in a spiritual home will, perforce, develop and continue in a spiritual type of living; but I am sure absolutely that so long as the bulk of Christians are demonstrably made so, in the grace of God, through the operation of Christian group influences, we may have confidence that in homes where the seed of the kingdom is faithfully planted, and tended with wisdom, there will be a continued harvest, "some thirty, some sixty, and some a hundredfold." And if perchance a few who come up outside the range of such home influences do get into the kingdom, that happy fact will in no wise disprove the principle that

the main strength of the Christian cause is in those institutions where Christian influences are at work all the time.

Do not such facts justify us in saying that what the nation gets is a perpetual supply of "just babies"; but that as the years pass by these babies come up to be a crop of good citizens, saints, prophets, grafters, bootleggers, scofflaws, or whatever, precisely in accordance with the way in which the social and intellectual and spiritual machinery of the community has been prepared to turn out the diverse product.

Let me take the illustration of autocracy and democracy to carry my point a little further. In Germany they took children unprejudiced either for or against autocracy and made them all believers in the Kaiser—at least till recently. But in America we have been taking children equally without preconceived notions as to any form of government, and have made them all believers in democracy, even in the face of the fact that our democracy is obviously not perfect. If we should go a step further and take up the question of making children convinced, or unconvinced, with reference to Christianity, would this matter be in a different world? Are opinions in this realm formed without reference to any such laws of the transmission of ideas as we find operating in the sphere in which political convictions are shaped? How does it happen that while the world in general is perhaps no more convinced with reference to democracy than it is with regard to Christianity, yet in America we get an enthusiastic loyalty to the underlying principle of democracy that lays hold upon all the children?

Can we do with the religion of Jesus somewhat the same thing that we are doing in connection with democracy? Notice that I am not saying that the process of making a Christian is absolutely analogous to that of making a believer in democracy; and yet I hold most strongly that both processes take place in accordance with the laws of learning and growth. With all due respect to everybody, I think we shall have to say

that we have been more successful in securing universal allegiance to the principle of democracy than we have in getting it for the faith of Jesus, because democracy has been more ably and systematically presented, and because it has been backed up by all the population.

Now could we have the Christian way of life presented in a way that would win universal consent, as democracy does in America? Could it be as adequately interpreted, and as successfully illustrated and demonstrated as democracy has been? Without a doubt we could describe conditions that would be just as effective for the propagation of Christianity as our American institutions, especially the schools, have been with reference to our ideal of government. But the task is a larger one.

When we think of religion as a type of human influence, it becomes apparent that we must have a good deal of it before we can hand over much of it to others, though what we give to others enriches them and makes us none the poorer. The trouble with most of us is that we haven't enough religion so that anybody is likely to catch a bad case of it from us. But if the faith of Jesus has lifted you up out of your little self and made a beautiful character of you, that is the most powerful thing in the world. Such a statement helps us to define our problem in religious education. Our task is not merely to hand over a body of doctrines, but to transmit a living faith and cause in such a way that the new generation shall have a glorious sharing in the Christian life, with a theoretical or historical explanation of it that accords with all that they know about the universe.

The reason why our total efforts in religious education are not shaping this youthful world as it might for the kingdom of God is because the main institutions of religious training, the home, the church school, and the community life that centers round the church, are not functioning with the greatest efficiency. The home is a marvelous school of attitudes. " One

loving heart sets another on fire"; especially when it is a case of parent and child. What Dean Crawshaw, of Colgate, says about his mother, many of us could have said about ours, only we could not have said it so well:

> Because of thee I learned of Him,
> Whose service made thy life rejoice,
> His name is mingled with thy voice
> Till all earth's memories grow dim.
>
> If any love or faith may be
> If any virtue, any praise,
> Or visions deepening all my days,
> 'Tis from my twilight prayer with thee—
> "Our Father"—words whose meanings are—
> Though lightly lisped with childish breath—
> Beyond the lowest deeps of death
> Or gleam of night's remotest star. [2]

The child in the house, the boy on the playground—a boy's will may be the wind's will, and yet "The thoughts of youth are long, long thoughts." Now what we want to do is to turn those long, long, thoughts in the direction of the purposes of the kingdom of God. They are getting their direction now, in one way or another, Coe says:[3]

> Just as a child's social thinking is influenced from infancy by his contacts with society, so his actual practises with respect to others tend from the beginning to become fixed as permanent modes of life. Because this practise is constant, there is no neutral period during which specific training in social enterprises must wait. *Planned or unplanned training goes on anyhow.*

When we remember that every life situation is a place where character is made and that the experiences through which the child passes get themselves built into the fabric of the man that is to be, we realize that the moral and religious

[2] W. H. Crawshaw. From the dedication poem in his book "The Genius of Christ."
[3] G. A. Coe, "A Social Theory of Religious Education," p. 69.

needs of youth cannot be met by getting them together for a little while on Sunday and telling them certain things, however good they may be and however well we tell them. We must make the whole growing life experience of the children both a preparation for and a beginning of activity in the kingdom of God. We must reach out and redeem all their human contacts.

That reminds me of a conversation I had some time ago with one of the great teachers of my undergraduate days, Prof. George M. Forbes, of the University of Rochester. He said that we are drilling into our children the idea that the game of life is to look out for oneself. So that their fundamental ideas of life are built up on a selfish basis; and then after that Christianity comes along and tells each one that he must love his neighbor as himself. But the fundamental attitudes have already been set in accordance with the frank lessons of a grasping and unbrotherly world. That is where much of the trouble lies. We tell our children that spiritual values are the greatest, and that love is the greatest thing in the world, and then our every-day ways of living contradict our statement to such an extent that it is not convincing any more.

If the youthful generation could be progressively drawn into the live tasks of the kingdom of God, catching from their elders a great sensitiveness to the principle that the welfare of men is exceedingly precious to God, and therefore to us, that would constitute the essence of effective Christian training. But so long as their observation of the life that society is inducting them into yields the assumption that the great game of life is the game of grab, and the law of the strong is the law of the game, there will be a maximum of selfishness and a minimum of the true Christian spirit of the sharing of the wealth of life, whether material, social, intellectual, or spiritual. So it will be hard to make them fundamentally Christian through and through.

The children of the worst homes are responsive to the right sort of influence, and, sadly enough, the children of the best

homes are not immune to the contagion of evil. We have the problem of keeping the children morally wholesome and safe in an infected world. That is tantamount to saying that the task of religious education is not an isolated one, but is bound up with every other issue of human welfare. Yet there is a wonderful responsiveness about children that always holds out the possibility of a better world just ahead.

One of the most remarkable stories that I ever heard was the story of a group of criminal children, told and vouched for by Rev. Thomas Phillips in the Bloomsbury Baptist Church in London. Two men were eager to find out what could be done for children who were coming up in a criminal environment and had already shown criminal inclinations. One was an Oxford graduate, and the other was a shepherd. It was an experiment in practical Christianity. A number of these children were taken away from their evil environment to live with the shepherd in his quiet home in the north of England. The wholesome life in the country and the shepherd's kindly influence gave the children a better chance; and yet things did not go perfectly. It was not long before a feud had broken out between the boys and the girls, who lived in separate cottages. One night the shepherd found out that the girls had entered the kitchen and filched the kitchen cutlery to use in attacking the boys. The shepherd said nothing to the girls, but went and took his place before the door of the other cottage to meet them there. It was not long before there was a rush from the girls' house. On they came with knives in their hands. But as they saw the shepherd standing in their path they were surprised and disconcerted. He spoke to them kindly, but they listened only for a moment. Then one of the older girls, the ringleader of the crowd, brandishing a knife, shrieked, "I loves you, I loves you, but if you don't get out the way I'll knife you all the same." The shepherd still stood quietly, and the girl stabbed. It was not a serious wound, but she saw the red blood flow. The unresisting kind-

ness and the little stream of red tore at her heart. She fell at his feet and wept broken-hearted. The attack died there. The shepherd had won, and ever after that this girl was the most loyal helper he had. If even the criminal child can be made over by love, where need we set the limits of what can be done for youth?

For the sake of the children let us have a great experimental daring in applying the way of Jesus to the conditions of our world. Contrasting surfeit and starvation, race pride and hate, the mailed fist between nations, blood and iron, shrieking war fiends—these are not academic problems but child-killing issues. What sort of world do we modern world-builders want our youth to inherit from us?

Over against the world as it now is Jesus stands and says, "Behold I stand at the door and knock." He is knocking at the door of the world's life. And all the time the question trembles in the balance whether we are to take the tremendous growing energies of the youth of the world and hitch them to the engines of disruption and death, or whether we are to be such master-builders of the world's life that we can utilize their quickening power in enterprises of human good.

SOCIAL ASPECTS OF THE MISSIONARY'S TASK

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THE missionary introduces no new and strange problem into the Christian undertaking. He simply represents the geographical extension of Christianity. The objectives are the same, the oppositions are the same, the problems are the same. There are, to be sure, different stages of progress in the task at home and on the foreign field. But for that matter there are similar differences within the home base and also on the foreign field.

The Christian task includes and presupposes a social task, social functions, and social problems.

The missionary work shares in common with the work in "Christian" lands the present-day vision of social regeneration, of "Christianizing the social order." One of the best missionary books of a decade admirably sets this forth under the title, "Making the World Christian"—Bishop Moore of the Southern Methodist Church. The evils of the social order, now so widely recognized, are preeminent in the mission fields. They are the proof of man's need of the gospel. We know that men are in need of regeneration and of the gospel of the kingdom of God by the sort of lives they live, the sort of societies they construct, the sort of institutions they build, the sort of kingdoms they develop. Twenty-five hundred years ago Confucius recognized the dire need of social regeneration and reconstruction in China. He undertook to present to his countrymen an ideal scheme for the organization of their state. They were so sorely in need of it they would not have it. The need of China is as great today as when Mencius popularized the system of Kung, and the need is more conscious and pressing. Today they will receive it, if the method

of presenting and applying the remedy is in accord with the science of the Kingdom.

It is no new thing—this social Christianity and social task. It does command a new emphasis and it strikes, and strikes in on, the Christianity in mission fields at a earlier stage in the developing of Christianity than has been true in Europe and in America. That is a great advantage so far as concerns the time element in the process. It is a mistake to suppose that only just now has Christianity undertaken to reform—even to re-form—the life of mankind in this world. Did not Jesus organize his own life, his teaching, and his program under the conception of the kingdom of God; and did he not pray that his followers should be, not taken out of the world, but so guarded from the evil of the world and so pushed out into the world that through them the world should come to know that the Father had sent him into the world? The entrance of Christianity has always meant social revolution in every section of humanity into which it has come. Paul set before the church as his ideal nothing less than the building of a new humanity out of the fragments into which men's sins and prides and prejudices had broken up the race, a race which God's ideal contemplated as one. The social ideal is a return to the primitive Christian conception of the kingdom of God wherein God's will is to be done on earth even as it is done in heaven. It was only after the year 300 that the church came to terms with the social order of the world, and thenceforward took for its objective formally connecting men with the church, imparting to them a hope of heaven when they should be done with the earth. Even in spite of that surrender and compromise, social regeneration and reorganization went on in varying measure wherever Christianity found its way. Christianity changed the lives of men in all the new lands in which it came in Europe and elsewhere.

In the sixteenth century Christianity made a fresh contribution to life's advance. All the reforms that have fol-

lowed in modern times have had their source and inspiration in Christianity, whether consciously so or not. Only, the church has too largely been the main theme, and it has exercised itself too much in seeking to save the creed and the form instead of laboring unceasingly to save the world. By consequence the church has allowed its real achievement in the social sphere too largely to lie outside its own organization. And it has come about that the church's offspring are too often unrecognized by it and even repudiated, to be taken up, adopted, and exploited by non-Christian organizations.

From Cary right down, modern missions have wrought social changes and achieved marvelous social tasks in every part of the world. The social literature of missions forms a worthy section of the missionary library, although this phase of its work has been treated too much as a by-product instead of a direct outcome of missionary endeavor. Nor has this form of literature been popular, or widely read even by our more intelligent pastors and leaders. It is now a full quarter of a century since Dr. James S. Dennis published the first of his four great volumes on "Christianity and Social Progress." It is almost as long since the appearance of Mackenzie's "Christianity and the Progress of Mankind," and Gulick's "Growth of the Kingdom of God." Warneck's "Modern Missions and Culture" treated this for Germans and was translated into English. Even long prior to these, Culross had produced six attractive, illustrated octavo volumes setting forth the "Conquest of the Cross." More popular have been "Uganda's White Man of Work" and the other biographies of "Mackay of Uganda." This social feature of missionary work is prominent in many biographies. As a rule, however, all this sort of missionary literature has largely been overlooked, so that there are just now some ignorant criticisms of the missionary as being too little interested in the social aspects of foreign missions, to employ the title of a splendid introductory course on this subject by Doctor Faunce, delivered

before the students and faculty of Crozer Theological Seminary as the Crozer Lectures a few years ago.

There are at this time certain pressing aspects of the social function of the missionary.

Our missionary undertaking must share in the redefining of the Christian objective. We are coming to see with fresh concern that Jesus Christ sends forth his messengers to proclaim and promote the Kingdom of Heaven, the reign of God. It was not heaven he preached but the immediacy of the Kingdom of Heaven. There lay his difficulty with men and his opposition from them. There was the trouble with the rich young ruler. There would have been no difficulty in inducing him to enter heaven; that was just what he desired, but when Jesus asked him to enter the Kingdom of Heaven by a door too narrow for any but a self-denying personality to be devoted to Kingdom service, the young man turned back sorrowfully to continue to devote himself to the temporal affairs of his great wealth, while Jesus groaned in his soul to realize so deeply how hard it is for rich men to enter into the Kingdom of God. Violent men, who although recognized by their generation as the most righteous of all, had quite come to terms, in their religion of the future, with a present evil world, sought by force to take the Kingdom ideal of Jesus and mold it according to their own standards and ideals. All this we are beginning to see afresh and to try to apply, no doubt, still it would startle many a preacher to read Peter's pentecostal sermon and become aware that in it there is no word of mention of a future life in either heaven or hell.

The missionary work is feeling the effects of this new orientation of the Kingdom ideal at the home base. The ninth quadrennial Convention of the Student Volunteer Movement was held just a month ago in Indianapolis. After thirty-five years of splendid history, during which more than ten thousand volunteers have gone into foreign service, this Movement at this Convention was under the irresistible control of a new

ideal. The executive control was changed four years ago. The hands at the helm for a generation were not in view in this meeting. The program undertook to provide for the changing emphasis, but failed to sense fully the extent of the change and the vigor of the new demand. For the first time in the history of this convention provision was made for discussion by the students, and for discussion of general Kingdom ideals and aims; yet these only in forty-nine small "discussion groups," not on the platform of the big Convention. Several topics were proposed for these discussions. They did not proceed according to plan. The topics which the students insisted on dealing with were Racial Relations and the Promotion of International Peace. The demand for a general discussion was so great that it became necessary to revise the program, to displace one set of addresses, and to give one session of the Convention largely to hearing eight students discuss these topics. Here was an indication not merely that the "youth movement" of our day demands the right to define its own task and attitude, but, what is far more to the point, a change in the conception in the missionary objective. Moreover, the program and the discussions of the Convention no longer, as in all previous meetings, kept the challenge of foreign missions constantly and emphatically before the six thousand students in attendance. Indeed, one more and more felt that the major emphasis did not lie here. It is safe to predict that within the next four years we shall see this Movement reorganized into a "Student Volunteer Movement for Christian Service in the Social Reconstruction of the World." Either this must happen or there will be a movement to interpret the Christian aspiration in this larger way.

Truly world unity has become a distinct demand of a large number of thinkers and workers. The task is seen as one in a sense never before understood, and, indeed, never before true. The missionary is today the apostle of world-mindedness, of international righteousness, of international respect, of eco-

nomic justice among all classes of men in all parts of the world. The Science of Missions has had many students in our day. The last fifteen years have witnessed much patient, and not a little hurried and superficial, reflection and discussion in this field. It all tends to the defining of the missionary objective in terms of social regeneration and reconstruction. It becomes the business of the missionary to introduce the force and the process of this regeneration in all lands; to guide its development until it becomes sufficiently self-conscious, sufficiently familiar with its tasks, sufficiently related to the same task in all other lands, and sufficiently rooted in the life of the people for it to be a vigorous, progressive, conquering power for pushing on the work, in right relations to all other workers at this supreme task. That the missionary has often been a leader in this truer interpretation is only natural.

Again let me say this is not so new as to some it may seem. Here as everywhere else when we get a new name for old activities, a new sense of the importance of ideas that have been operating, it may be for centuries, we are very apt to fancy that we have really new forces, forms, and work. All along we have had industrial missions, educational missions, medical missions, and a great measure of social relief from physical distress. But we did not thoroughly coordinate and integrate these works with our evangelistic missions under the common concept of regenerating and reconstructing the social life of the peoples and the nations of the world. Now we have reached this stage. The national Christian Council of China to take an outstanding illustration, is devoting itself especially just now to the problems of village evangelization, combatting the opium evil, procuring industrial relief for oppressed workers, especially women and children, who suffer hardships and injustice in China in a measure inconceivable to the average American. In Japan special efforts are made by different missionary and native organizations and movements for the correction of such evils as intemperance and the institution o

geisha. We are all familiar with the mission of sanitation and medical instruction carried on so widely throughout the world by the Rockefeller Medical Board. In India, Africa, and in South America missionary tasks similar to those just mentioned, but adapted to the situation in each country, are undertaken on an ever-increasing scale and with results increasingly gratifying. It ought always to be kept in mind that Christian missions have been mainly responsible for lifting into consciousness and bringing to the stage of pressing common interest the problems of social conditions, which in non-Christian lands were so low and so long established as not to be conscious problems at all for the native peoples until the ideals of Christ's gospel had set new values upon human life, and had brought in the Christian appraisement of personality and the beginnings of reverence for personality.

The missionary has difficulties and dangers in his social task.

All that we have said, which at best is but a poor index to the social aspects of the life of the missionary, will suggest a complexity that does not leave the missionary without his problems, his dangers, and his temptations.

The missionary finds himself in the midst of a complex movement and might easily lose his bearings and find great difficulties in adjusting himself and his work to other social factors with which he must deal. First of all there is the threefold impact of the West on the East, with differences of motive, aims, and methods. This is extensively developed in Moore's "West and East." There is the purely secular impact of politics and adventure. There are very considerable and constantly enlarging humanitarian missions, not organically related to any Christian body, and not emphasizing distinctively Christian motives. Then there is of course the distinctly Christian impact, the varied, complex, and increasingly complicated missionary movement.

Then, again, we have to take account of the native move-

ments for social reform which have arisen in response to the stimulation of the foreign impact. Here one finds purely secular reform movements. There is, for example, " the new civilization movement in China," a splendid outline of which the reader may find in " China Today Through Chinese Eyes." There are extensive and aggressive reform movements within the native religions. There are also purely national movements seeking the strengthening and dignifying of the national ideals, and the deepening of patriotism. Lastly there is the native Christian element with all its variations and problems—native leadership, the native church, the relation of the mission to the church, the relation of the missionary to the native leader, the relation of the Christian organization to the social conditions of the environment. The Missionary Movement must find in all these other movements either enemies or allies. The missionary must make of all these other workers allies, just as far as this is possible in harmony with the essentials of his religion and with sound methods of working for the great objectives. Surely as a Christian he ought to be the natural leader, and interpreter, and supporter of every movement for bringing humanity on toward the higher goals. And every phase of this wide-spread movement will present to the missionary especial problems and especial opportunities.

There is a danger that Mission Boards and missionary statesmen will seek too extensively to adopt uniform methods, measures, and manner of influence in the social work. This danger, one thinks, lies especially in the unofficial, or only semi-official, rather professional missionary statesmen becoming, one fears, all too numerous in New York and in certain great centers on mission fields. Men with no official authorization or responsibility in connection with the working organizations may do great harm in the effort to guide the activities and instruct the ideals of the working missionaries who must maintain right relations with their responsible societies. Itinerant missionary statesmen, who do not engage in actual missionary

service, who set up their own conferences of personally selected leaders, whose missionary addresses are limited to special audiences of students or other exceptional groups, who never learn the languages of the mission fields, with all their good intentions may very seriously embarrass those who are devoting their lives to the strenuous, exacting, and exhausting work in intimate contact with the masses of the people.

Quite obviously there must be differences in plans in the Fiji Islands and in India; with a Central African tribe and among the progressive, resourceful, versatile, and enlightened Japanese; in Chile and in China. One missionary in Uganda may make more extensive changes in a single generation than a thousand missionaries will work in China in a century. Especially must we beware of seeking to carry over into all the mission fields from America our elaborate sociological plans, and our multiplicity of sociological theories.

There are special difficulties for Baptists because of their essential conservatism as to doctrine, methods, and cooperation. There ought to be no obscuring of the fact that our basic insistence is on the absolute necessity of regeneration as the foundation for all religious changes, that our conception of the church not only differs from that of Protestants generally, but that it is held as necessary to procuring and conserving in the highest degree the Kingdom values. This distinction of the Baptist ideals can not justify us in neglecting the social aspects of our work. It is not enough—it is not even attacking the tasks—to segregate from the masses of the people a few, or even relatively large groups of souls in Christian churches, kept apart from the life of the people. It is necessary always to avoid becoming self-sufficient, a sort of alien caste in the eyes of the Christian or the unchristian populations. We ought to make large study of Paul's dealing with the social problems in Corinth, Thessalonica, and Rome; chapters 12 to 15 of Romans constitute a sort of social program for a Christian church in a heathen world. Large parts of both

First and Second Corinthians and the Thessalonian Letters bear distinctly on the social difficulties and obligations of the Christian churches.

Most fundamental of all is the necessity that the missionary shall never lose the gospel in attending to the works of the gospel. The missionary must never forget his great objective. There can be no right social work that is not based on individual regeneration. There can be no brotherhood of humanity apart from a received and realized fatherhood of God, brought to man by the grace which is in Christ Jesus. When Jesus had finished the instructions, warning, and encouragement of the Twelve whom he was about to send out to do his work in the world he called their attention, in closing, to their central and fundamental objective. (Last paragraph of Matthew X.) "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The messengers of Jesus go out for nothing short of giving to men God in Christ Jesus. Jesus went on to suggest that there are secondary and consequential tasks for his representatives, secondary and consequential blessings for the people: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And he that giveth a cup of cold water . . . in the name of a disciple, shall in no case lose his reward." There will be many who are ready enough to receive the missionary as a prophet. Others may take no stock in prophecies, but they do know the value of a righteous man and the ideals of righteousness. There will be those who will relate themselves in sympathy and kindly ways to the bearers of the gospel who nevertheless, are unwilling to accept the Christ through whom God is to be brought to them. In many situations on mission fields today there is very great temptation for the missionary forces to lose this primary objective in the tremendous opportunity for pressing the secondary blessing. One seems

make headway so much faster if he devotes himself directly to the social work and leaves the aspirations after God to follow later. But this reversal of the order in the missionary's emphasis will defeat the ends of the entire campaign. The missionary would not, of course, refuse all social service, and all social encouragement except in connection with men who have received his Christ. Jesus meant that his representatives would take comfort in these secondary responses of men even where the primary gift was not yet accepted. But he does warn us against losing sight of the fact that we are going out to give God to men, without whom they can not truly come into salvation, in any sense.

The missionary is the apostle of world-mindedness; of human brotherhood; of international justice and fraternity; of world peace and cooperation; of social justice, and a fair show for all the children of men. Yet, *underneath* all this he puts the primary motive in God's relation to all; *in* all he puts the only vital, and so the only effective energy, the regenerating, vitalizing, and conquering Holy Spirit, the only redemptive hope, the love of God in Christ Jesus; he sets *before* all the comprehensive social goal, the Kingdom of God wherein dwelleth righteousness.

WHERE THE EVANGELICAL FAITH LIVES WITH THE NEW LEARNING

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When we speak of the new learning we mean all that restatement of reality which has come with the new scientific theory of development. That theory stated in its simplicity means merely seeing things in their total career from origin to maturity. A rock, a tree, an institution, man, and the whole order of creation itself, is seen not for what it is only, but in the light of the total process by which it has become what it is. In a broad sense it is the application of the historical method to all things.

What of course has made the years since 1859 (when the evolutionary hypothesis was first uttered with the necessary facts to make it a real scientific theory) so revolutionary in our thinking, is the effect of the new learning on our ideas of the origin of man. In place of the ancient and universal idea of God in the majesty of his power creating man in his own image as a potter molds his clay, the new conception declared that man was the result of a long process of development, that by the play of natural forces man has mounted from the lowest form of life, through intermediate stages to what he is today. At first blush, and to many still, that looks like displacing God for natural law. That is why so many people continue to say that evolution dethrones God, and it is easy to see how this is. No scientist ought to be dogmatic here—the idea is very difficult to grasp. And when we are told of our kinship with the beasts, that we are descended from monkeys, in the popular mind the revulsion is complete.

The gist of the whole matter is just here: What is natural law? We seem to think that nature and God are forever fighting, that one or the other is sure to be annihilated in the end.

God. True science has never been in the mood to dispose of him. In fact, it can not.

The new learning has given us deeper insight into all life. From amœba to man, life is now a marvelous thing. Professor J. Arthur Thomson speaks of the psychic nature of the amœba, that living bit of jelly, one of the simplest of all forms. He means that this little bit of microscopic life has something like intelligence, that there are forces with which it can work and advance, forces against which it may fight and lose. The choice is with the amœba. In all animate nature it is the same thing. Is it not a wondrous thing that in all living things there is something which, when it lays hold on nature, makes them rise; when it fails to grasp, her forces inevitably makes living things decline? That is the law, called by whatever name. Life in all its lower ranges is not so valuable for what it is, but for what it may become. When we advance to man with all his powers and all his varied adjustments, the terror and grandeur of life seem almost infinite. Forces within and without him are flowing continuously. It makes an infinity of difference to him how he uses them. Is not this *sin,* that a man or any other living thing should fail to use the forces of advance, and thus decline? " Workers together with God," is the secret of all of life's conquests. To work against him is defeat, reversion to lower levels or destruction. All science, physical and mental, is preaching a fearful gospel of sin and of death and of literal hell here and now, and confirms vividly the Scripture definition, *" Sin is transgression of law."*

If we regard redemption not as a doctrine but as a great working truth, then nature as revealed in the new learning preaches it in every testimony she utters. Life is constantly being given up for life. " Specialization " and " cooperation " are hemispheres of the same truth. Survival of the fittest does not mean the triumph of brute force; does not mean that the individual may get ahead by sheer strength, but a term in the " fitness " is that element which spends its strength

for the group. Biologists have been talking a long time on the social welfare feature in advancing life. "Nature red in tooth and claw with ravin," is not so savage as men thought in Huxley's day. There is, in short, however explained, in the very "web of life" that giving of self for others which alone can account for the higher forms. The sabre-tooth tiger is gone. Animals with a social instinct have survived, and at the bottom of the social instinct is self-giving for others, the sacrificial spirit.

Evangelical religion speaks of One who died for the sins of others, who "emptied himself and become obedient unto death." The new learning declares that that is what you would expect from life on its higher level. The Cross of Jesus is one of those great revelations of the heart of God which are only dimmed by our jangling explanations. It is like life itself, and love itself, which eludes all appraisal and must be experienced to be known at all. Scientists establish reality first by reaction. Then they seek the explanation, but all theories are held lightly till proved. The reaction of the Cross always awaits him who touches it in faith. The reasons he will never know. "Our little systems have their day." How childish the theory of phlogiston (to account for flame in combustion) beside our present knowledge of the atom! How feeble our orthodoxies about redemption in the face of the awful reality of it! As I rode out of Colorado Springs the other day, a boy flew his kite, just outside the car window, in such a way as to obscure Pike's Peak rising majestic toward the sky. Then the train moved. The petty obstruction was left behind—and the mountain seemed to gather me up in its embrace.

There is one thoughtless impression which sometimes finds expression. It is often heard in the form, "The fall of man was a fall upward." The idea seems to be that evolution teaches that advance of life is by some moving platform and that all that organisms need is to get aboard. The biologist's

answer is that there *is* no such platform, that every inch of the road has been a terrific fight, that every victory has been blood-bought, that against internal and external environment, and against enemies, the struggle has been fierce and up-hill. Only the will to win, a response to an inner urge, has ever made advance possible. In the life of every living form there is a Garden of Eden—it must choose its course, either to obey the law of its advance, or stagnate and perhaps die. Whatever the geography of the Biblical Garden of Eden, its exact location is in every human heart. "Of the trees of the garden thou mayest eat, but of the tree of the knowledge of good and evil thou mayest not eat." "Thou shalt" and "thou shalt not" are fundamental in nature and in human nature.

What says the new learning of Jesus? Is he a product of evolution? How easily we take fright at such a question as this! Suppose we could prove that he was the product of natural forces. Did we not see that natural forces are God's ways of doing things? Christ *has* come and is all he is however he came. Is the miracle in the process, or in the accomplishment? There he stands in all the grandeur of his spirit, and message, and work, mighty to save, Son of God with authority, to whom centuries have bowed the knee. We bankrupt our rhetoric and must perforce do as St. Paul did, cry, "Thanks be unto God for his *unspeakable* gift!" Personally I cannot account for Jesus on the evolutionary basis. I am in accord with the view of my friend, President of a great technical school in Massachusetts, not calling himself a churchman, but deeply religious. He once said to me, "I am an evolutionist through and through, but once or twice I think there have been interruptions, and one of those times was when Jesus came into the world."

It could further be shown that the new learning has not disposed of any of the great religious realities, such as conversion and prayer, nor has it now any disposition to do so. Indeed innumerable findings of science have long been avail-

able for religion. Human nature is naturally Christian, as Tertullian said, not less so now than always, and as I conceive it the greatest of all Christianity's problems at the moment is to translate its great verities into the language of prevailing forms of thought.

THE BIBLE AS HISTORY

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THE Bible as history is a subject which seems to have been quite neglected. When it offered itself to me as a title for an article I naturally searched to see what had already been written on such a topic. This search gave a real surprise. I did not find either an important article or a chapter of a book, written within a considerable number of years, which seems to come properly within the field which the title of the present article covers.

This is interesting and suggestive. It is worth consideration because the Bible has been amply treated from several points of view. One may find plenty of discussions of the Bible as literature; discussions which approach the subject in various ways and together make abundant survey of the literary qualities of the Bible. If one is interested in the Bible as containing examples of poetry, he may find treatments which will serve his purpose partially, if not fully. It is easy to turn to articles or chapters which deal in detail with the Bible as a book of religious devotion. A reader may easily be referred to discussions of the Bible as a collection of rules for conduct and religious and moral practises. The pages of books are burdened with many and extended surveys of the Bible as an inspired volume. If the reader desires to know what has been said about the Bible as authority for thinking and practise, it is easy to refer him at once to more material than he is at all likely to wish to employ.

Thus various aspects of the Bible have been studied, and still others would be included if all the discussions of the Bible were to be taken into account. Yet nothing of any importance has been printed concerning the Bible as history, particularly during recent years when methods of Bible study have been

changing, and when a new freedom in the understanding of the Bible has been manifesting itself on every hand.

To be sure there are plenty of discussions which take for granted the Bible as history. Both magazine articles and books assume that the Bible is a collection of historical writings, and proceed on the basis of this assumption to place before the reader historical accounts accordingly.

The outcome of this procedure on the part of writers is in itself highly suggestive. It is suggestive because the historical results offered by a wide circle of writers are almost as varied as the number of writers. This means obviously that as yet there is no tendency toward agreement concerning what the Bible offers as historical material. Apparently there should be a tendency toward such agreement. In other fields of investigation of a similar type a large measure of agreement would easily be observed. This may be seen for example in books on the history of Greece. While such volumes vary in details, some of them stressing one aspect of Greek life and others giving special prominence to other elements of Greek experience, all grow out of an essentially common understanding of the sources of Greek history, that is, of the body of Greek literature as historical material and of the proper use to be made of it.

It is worth while then for us to ask ourselves why so many and so entirely inconsistent views of the Bible as history are still current and in so large a degree seem to maintain themselves. As soon as the question is asked the general answer appears somewhat obvious. There is continued lack of agreement concerning the Bible as history and as a source of the materials of history because so little has been done to estimate the literature of the Bible strictly as historical documents; until this is done it will continue to be natural for each one who approaches the Bible to approach with his own assumption concerning its historical significance and as a result to arrive at a historical conclusion which is likely to be worth only what-

ever value chances to be contained in the assumption with which he started.

Quite clearly this manner of using the Bible for historical purposes cannot go on indefinitely, and apparently the time has now come when the Bible as history arrives as a topic for serious consideration and one concerning which, in the course of the days ahead, substantial agreement may be reached as a basis for the continued and permanent use of the Biblical literature as a source of historical material.

It may be said at once that the varying use hitherto of the Bible as history is not only natural but also, in some respects at least, fortunate and profitable. One can easily see that a study of the Bible as history was not the point at which to begin an estimate of the Bible when modern methods of investigation were applied to this collection of sacred writings. The natural point at which to begin was that at which the estimate really did have its origin, that is, in a consideration of the Bible as literature. Indeed, until there had been extended surveys of the literary history of the small library which we call the Bible, an estimate of the historical worth of that literature was both impracticable and likely to be without considerable value.

As a matter of fact, ideas about the Bible as history now known to require revision, have had their basis in ideas about the Bible as literature which do not validate themselves in the processes of open literary investigation. Altogether then it is perhaps merely a matter of little more than routine in the use of the Bible that we now begin to ask ourselves definitely concerning the meaning, significance, and value of the Bible as historical material. In the past we have severally had our assumptions in this matter and have used them accordingly. Now the time of assumption is past. We are at the beginning of a period in which we are to displace assumptions with definite, specific, and somewhat generally recognized statements which grow out of unbiased study, a study which rests upon

the consensus of previous study dealing with the Bible as literature.

In a magazine article obviously no exhaustive treatment of the topic is possible. All that is proposed in the present discussion, accordingly, is to sketch the situation, state the substance of the problem, and call attention to some items from the Bible which may serve as examples illustrative of what is apparent when the Bible is considered strictly as a source of history rather than as literature, or authority, or moral rules, or inspired writings.

It is worth while, then, to remind ourselves in a quite commonplace fashion how limited a source of history the Bible is from a geographical point of view. If a proper estimate of the Bible as history is to be had one must remember that the book deals primarily with only the small tract of territory which is ordinarily known as Palestine, an area only about 150 miles in length and averaging not more than one-third of that distance in breadth, altogether a geographically insignificant extent of country. There is considerable mention, to be sure, of Egypt, of the Mesopotamian Valley, of Syria, Asia Minor, and Rome, with slight reference to other adjoining regions. But each of these references is more or less incidental and quite subordinate to Palestine as the main area in which the scenes recounted in the Bible are located.

These limitations of the Bible must be carefully observed if its worth as materials of history is accurately to be understood. When one comes to the Bible as history, he must not expect to find much concerning events which have occurred outside of a minute fraction of the extent of human activities, and he must remember that what he does discover outside of that minute area is always to be interpreted in view of its relation, or conceived relation, to that minute area. He may find indeed that some of those incidental references are of large import; for example, the incident of the temporary life of the Israelitish people in Egypt, or the travels and teachings of

Paul in Macedonia and Greece; but these must always be finally understood by taking into account the small territory of Palestine as the place of origin of the main events. An easy error often made in the use of the Bible has been that, quite natural hitherto, of forgetting that the geography of the Bible is primarily the geography of Palestine and not the geography of the world, and of reading the Bible as though the geography for the reader were world geography.

It is needful also to take into account that the Bible as history is quite limited from the point of view of the duration of time, the period or periods during which the events recounted in the Bible locate themselves. To see the significance of this one must recur to what the study of the Bible as literature has revealed and shape his understanding of the Bible as history accordingly. That study of the Bible as literature has now brought practically all open-minded students into substantial agreement that very little of the Bible was written previous to about 750 B. C.; that what was written as early as that period has all been revised before taking the form which we now possess; that the oldest books of the Bible in their present form, namely, Genesis to Joshua inclusive, did not become what they are now until perhaps about 450 B. C.; that the Psalms, the Proverbs, Ecclesiastes, and Job, for example, in their present form, at least, belong to a still later period; that the book of Daniel comes from the time of the Maccabees, about 165 B. C., and that the New Testament books reach only about 300 years later, altogether a period of less than 1,000 years for the origin of the Bible as a whole. I mention these well-recognized items of the Bible as literature because a failure to do so would quickly result in indefiniteness concerning the consideration of the Bible as history; for evidently one takes a quite different view of the Pentateuch, for example, when he finds it to be a documentary compilation of the fifth century B. C., rather than a monograph from the hand of Moses.

Accordingly when we consider the Bible as history we

must be prepared to keep in mind how the late development of even the historical books requires a careful study of those writings to discover whether the statements which are found are mere chronicles of the periods they refer to, or whether they are interpretations of the past based on tradition and more or less colored by the point of view of the writer and his age. In the case of the book of Daniel, for example, one must keep constantly before him that he is reading history from the point of view of the first half of the second century B. C. rather than from the first half of the sixth century B. C. When he reads the Pentateuch he reminds himself that the literature from which he is gathering his history belongs in its present form to perhaps the fifth century B. C. rather than to the thirteenth century.

One or two outstanding examples will illustrate the outcome when the Bible is approached primarily as a book of history. I select one which is probably not widely recognized because it has received only slight attention, outside of technical Old Testament study. This example is found by comparing the book of Jeremiah in its Septuagint or Greek form with the form which it has in the Hebrew Bible and in the ordinary translations. This comparison reveals that the material of Jeremiah in the Greek edition is very differently arranged from the material in the Hebrew and in the translations, and that the Greek has only about seven-eighths as much material as the Hebrew and the translations. This means that the historical material of the one is considerably different from the historical data of the other. It means that, when we study the Bible as history, these differences and variations in details must be carefully examined, and our conclusion as to the actual history brought to us in the book of Jeremiah is to be reached only after extended analysis of the possibilities and a further comparison of what the book of Jeremiah supplies with other sources of Israelitish and related history for the Jeremiah period.

What the study of the Bible as history now means may be seen again when we undertake to trace the course of events for the period of Samuel and Saul. Such a study involves, for one item, a comparison of the eighth chapter of First Samuel with the ninth chapter of that book. When these two are placed beside each other and compared as historical sources, the reader discovers quickly that they are two entirely different narratives concerning one period in the early development of the Israelitish nation. As all careful students are aware, each of these narratives presents a point of view, but evidently not a complete point of view, and neither one a point of view which is consistent with the other. A study of First Samuel as history in any thoroughgoing way must take into account that neither one of the narratives was written in the time of Samuel and Saul, and that what actually occurred is to be discovered, if at all, only by a careful comparison of the two narratives with each other and with incidental but related items which may be found elsewhere.

There is a temptation to continue such references far beyond the natural limits of this article, but I leave them with the above examples and briefly indicate another aspect of such material which is of real significance in any study of the Bible as history.

Such facts as I have mentioned, when first brought to the attention of friends of the Bible, sometimes produce mental or spiritual distress. Such distress is perfectly natural in view of the methods of Bible reading and study which have usually prevailed in the past. This distress, however, is not inevitable and is not natural as soon as methods of Bible study in accordance with facts which are now well recognized have been adopted, and approach to the Bible becomes such as to make it a book of real history and a book to be historically understood. In any case and especially because some are disturbed through the study of the Bible as actual literature and as history, I wish to point out briefly some distinct and invaluable

gains which reveal themselves when we approach the Bible just as we do other sources of history.

We have large reasons to be thankful that we possess differing accounts of a single event, and even accounts impossible of harmonizing. If we had only one form of the book of Jeremiah, or one account of the development of the Israelitish nation under the leadership of Samuel and Saul, or, to take still another and well-known example which I have not mentioned above, if we had only the story of creation in the first chapter of Genesis without the very different one given to us in the second chapter, how much we should have lost concerning the history of the Israelitish people in the time of Jeremiah and in the days of Samuel and Saul, and how great would have been our loss for understanding the way in which the historians of Israel preserved views of the beginning of the earth and man.

Indeed it is only when we approach the Bible strictly as history on the basis of its growth as literature that we can begin to see the real meaning of the marvelous Israelitish library which we call the Bible. Until we thus come to the pages of this library we are constantly in danger of imposing upon it either our personal point of view, or a point of view which we have inherited from others, a point of view perhaps which is even less correct than our own.

What I have just said is true for whatever use one is inclined to make of the Bible. At the basis of a proper use of its pages, even for devotion, lies a just consideration of it as history.

This needs to be kept in mind especially when one goes to the Bible as a book of religious instruction, since the Bible preserves the religious experience of men and women of long ago who lived under circumstances entirely different from ours and in the midst of conditions quite other than those to which we are accustomed. If we read the Bible for the religious experiences of those men and women and read as though they

were men and women of our time, we both do injustice to them and injustice to ourselves, and fail to receive the religious instruction and stimulus which is natural and appropriate. But, if we read those life-stories as sketches of days long gone by, and of men and women living under entirely different circumstances, yet facing problems similar to those which we meet, and if we think of what the Bible tells of those days as vital pictures of those times, we can take advantage of every lesson which those experiences offer without any feeling that all of their ideas must be reproduced in us and without hesitating to disregard any of their experiences which do not fit into our lives today.

What we secure when we approach the Bible as history in the field of religion we secure similarly when we approach the Bible as history in the field of conduct. We discover that the pages of the Bible are rich in moral suggestions, both those which are applicable today and commend themselves to us, and those which, because they had to do only with people of past times and were applicable under entirely different conditions, have meaning for us merely in a negative way. Among such negative suggestions are the so-called imprecatory psalms, which were perfectly natural for devoted Israelites in the times before Jesus had revealed the inherent brotherhood of all men, but which no loyal follower of Jesus today wishes to commend or approve, and which when read merely as history, tell us of deep religious yearnings which were natural for ancient saints in the times to which they belonged, but not natural, or worthy to be imitated now.

It is when we come to the Bible as history, and enter sympathetically into an understanding of what the Bible gives us as history, considering its limitations and remembering also the wealth of experience which it has preserved and constantly places at our service—it is only then that we in our time do justice to the Bible, and to ourselves, and to our fellows concerning the Bible.

A BRIEF ESSAY ON BREVITY

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THE four prime qualities of success in a speech or sermon are: earnestness of purpose, being interesting, unity, and progress in thought and delivery; and the two fatal faults in the opinion of the public are the holy tone and talking too long. Brevity is the handmaid of both unity and progress. Phillips Brooks in his Yale lectures emphasizes the man behind the sermon, but I would enter a plea for the man in front of the sermon. He is the one that needs our sympathy. A habit that is assumed for a purpose, but achieves the opposite, may continue unnoticed for years unless one has a wise wife or is favored with an outspoken enemy. In the Sermon on the Mount the Master condemns overmuch speaking. So do the saints and sinners in the pew. They want condensed worth in small packages. It is easier to carry away. Whitefield is said to have declared that there are no conversions after the first half-hour. The Lacedemonians laid special emphasis on eliminating all non-essential parts of their speeches—perhaps partly because their audience was standing. It might be well to remove the pews from our churches. The editor of the *Ram's Horn* complained that many ministers, in preparing their sermons, prepared no place to stop.

There are four exceptions: First, the literary or historical address, which, not requiring concentrated thought nor kindling strong emotions, may be listened to for some length of time without fatigue. Dr. Thomas Armitage, of New York, an historical preacher, often spoke for an hour and a half. Second, where long illustrations are employed, like the legal illustrations of E. J. Bulgin, Ph. D., who for some years was an attorney; and like "Billy" Sunday's biographical illustrations from his associates of the baseball diamond. Third,

expository sermons like those of Alexander Maclaren and G. Campbell Morgan. Fourth, dramatic speeches, like Charles M. Sheldon's chapters from his stories.

There is probably nothing against which the man on the street has a more incurable grudge than that of long sermons. "Only the short speaker is invited to return." People are more generous, except with the offering, in church than elsewhere, for while they will not tolerate short measure in percale or tobacco, when it comes to preaching, they do not want too much for their money. The preacher, too, is different from men in other occupations, for while everybody else is clamoring for shorter hours, he is determined to go on when all want him to stop. Audiences have changed greatly in this respect. Some one has called attention to the location of clocks. Formerly they were on the outside of the church, in order that the audience might not be late; now they are on the inside in order that the minister may quit on time. Mahaffy, in his excellent book, "The Decay of Modern Preaching," tells us of Bishop Burnett, who had an hour-glass standing on his pulpit desk. When the sand ran out, his hearers would frequently beg him to turn it other end up and go on for a second hour. I have heard of a modern church where grooves run from the pews, which hold boxes of marbles. When the hearer thinks the sermon should end, he drops a marble into a groove, and when marbles enough have accumulated, pulpit and preacher sink out of sight. John Haselbach, of the University of Vienna, in the good old days gave a series of expositions from the Book of Isaiah. After twenty years, he had not finished the first chapter. At that rate, it would have taken him 1,350 years to complete his exposition.

The sermon must not be too short. The late Doctor Burdette, who charmed his great audiences in the Temple Church in Los Angeles, spoke with the utmost contempt of "fifteen-minute sermons," as if one could do justice to eternal truth in a quarter-hour. A small package is easily lost. The point

must be made and driven home. But let the young speaker err on the side of brevity and test himself and his hearers. When he grows older, he can lengthen his sermons as it seems necessary—and safe. He will by that time have formed the habit of conciseness and unity. Let him never speak till the audience grows restless. He may be preaching in a pulpit as a visitor, where the audience have been trained to listen to short sermons, and they will give him their attention longer than they ought to; because they are expecting him to stop. A farmer's wife told me the other day that she gave her chickens food only twice a day, and then only so much as they would eat. Feed the hearer and leave him hungry for more. Sermons should imitate Enoch by walking with God, and not Methuselah, who was famous only for the length of his life. The man who kept on preaching until only one auditor remained, said that he "hated to stop as long as there was any one who wanted to hear the gospel."

The reason for long sermons is usually that they are dull, and the preacher keeps on in the hope of hitting on something interesting. He is looking for a good place to stop, like picnickers in the woods. There is an advantage in a prepared peroration. A short address takes proportionately longer to prepare than a long one. The less a man has to say, the longer it takes him to say it. Muddy water settles slowly. George Eliot tells us, "Empty wagons rattle prodigiously." A short address requires not only preparation, but elimination. Excrescences, irrelevant material, overelaboration, must be pruned. Warmth requires less clothing than does frigidity. A gem-cutter has to be more skilful than a quarryman. Ideas that have not been made transparent in the study must be clarified on the platform. A reputation for stopping when one is through is a valuable asset. It is like credit in the commercial world. People will not follow the guide that has lost the way. Ben Jonson said of a popular speaker, "The fear of every man that heard him was lest he should make an end."

The cure is easy—stop talking and sit down. If you ask, "Will this not make an anticlimax?"—the worst anticlimax is to lose the ears of the hearers. Introduce your closing sentence. Let "silence like a poultice come to heal the blows of sound." Give the audience some intimation that the sermon is near its end, and then stand by the intimation. The question may be asked, "How can we know how long we have spoken?" One may lay his watch on the desk, and in time he will cultivate a sense of the *length* of time he is talking, and hardly vary a moment from his estimate, just as some sleepers can wake themselves up in the morning without an alarm-clock. Most speakers have no such consciousness and underestimate the flight of time. Young people almost invariably prepare too much material, when inexperienced.

These are splendid words of J. M. Buckley:

> The whole art of making a speech is to have something pertinent and moving to say, to say something all the time, to say it vivaciously; if it is a religious speech, to say it with religious feeling; and to stop when every one wants you to go on.

THE ENRICHMENT OF WORSHIP IN NON-LITURGICAL CHURCHES

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PUBLIC worship is the expression of those feelings which arise in the hearts of a group of people when they are sensible of being in the presence of the Deity. Almost every human emotion finds here its appropriate outlet—awe, humility, penitence, gratitude, joy, hope, compunction, wonder, love. True public worship is a blending of all these, like orchestral music of the soul, one note now rising above another in solemn harmonies. Worship is not an intellectual activity: it is not education, it is not preaching or hearing truths; it is an emotion, or rather a complex of emotions. It is an expression coming not from the reason, but from the more spiritual depths of those who worship " in spirit and in reality."

The conduct of worship, though often undertaken, it would seem, with little thoughtfulness or preparation, is not a simple or easy thing. It needs to be studied.

The history of religious development shows us three general types of public worship, which may be described respectively as ritual worship, liturgical worship, and free worship. Ritual is the worship of the Deity by the performance of certain acts or rites understood to be pleasurable or acceptable to Him. Ritual is predominant in pagan and primitive religions. In Protestant Christianity it is reduced to a minimum. But for most Christians some ritual remains; baptism and the Lord's Supper, are in the nature of the case, ritual acts. Liturgical worship is concerned not with acts but with set forms of words, used in prayer or other formal utterance. The worship of the Jewish Temple was conspicuously ritual; the worship of the synagogue, liturgical. As Catholic Christianity has sought to approximate the gorgeous ritual of the Temple,

Protestantism has followed in the wake of the Synagogue. Perhaps we have here another phase of the old antithesis of priest and prophet.

Ritual and liturgy have their origin deep in the instincts and perhaps in the necessities of human nature. People who declaim against them as "mere formalities" are constantly forgetting how large a part these two types of expression—conventionalized action and conventionalized verbal utterance—play in all the phases of every-day human life. When the characteristic Yankee is introduced to a stranger, he stretches out his arm to take the other by the hand—that is ritual; when he murmurs, "Glad to meet you"—that is liturgy. Neither the handshake nor the greeting is necessarily insincere because it is formal. There are those who will tell you that religious ritual must be mummery, but are loud in their praise of "a hearty handshake." Many an honest fellow who would rebel at the suggestion that he kneel in church when the minister says, "Let us pray," feels a compulsion to stretch and yawn along with his fellows at the seventh inning of a baseball game. The fact is that neither the intercourse of man with mankind, nor the intercourse of mankind with Deity can dispense entirely with the aid of both ritual and liturgy. As Wordsworth puts it,

> The outward ritual and established forms
> With which communities of men invest
> These inward feelings and aspiring vows
> To which the lips give public utterance,
> Are both a natural process.

The ideal of the more extreme forms of Protestantism, however, has been to dispense with both ritual and liturgy in the interests of a more spontaneous type of public worship, felt to be more "spiritual." In the revolt against a ritual which had too often become veritable mummery, and against liturgy which had too easily degenerated into formalism (near

friend and companion, so Bunyan tells us, to hypocrisy), Anabaptist and Quaker sought an ideal which can best be described as *free* worship. All Christian believers are priests unto God. Let each man sing or pray or preach as the Spirit leads him. The ideal is a glorious one, and will never pass from the Protestant consciousness. But the more thoroughgoing attempts to carry out this ideal in the conduct of public worship, have never perfectly succeeded in a world where all things must be done decently and in order, if they are to survive the vicissitudes of popular emotion. The Quaker ended by becoming the most formal of Christians in dress, speech, and behavior. And for the rest of us the process of time has brought about the Sunday service as we know it, and left as a last vestige of free worship, the prayer-meeting. And the prayer-meeting is struggling to survive.

What of the "Sunday service as we know it"? Certainly it is not free worship in any sense. Into a room, often ingenuously called an "auditorium," comes an assemblage of non-kneeling, whispering people—the tongue being, it would seem, more flexible than the knee. The Man from Mars would never suspect they came to enter into the presence of God. The subsequent exercises are in the nature of a *religious entertainment*. These people came to be prayed to, read to, sung to, and exhorted. If this is worship, and these are worshipers, then our nation of worship is extraordinarily like the idea many Americans have of athletic exercise—twenty thousand people watching eighteen players on the diamond. The worshiping of the modern congregation is done by proxy, through the minister, the people are auditors and spectators. Earnest and devout they may be, but worshipers they are not. For the heart of worship is prayer, and these people are not praying: they are merely listening, in various slovenly attitudes, while the minister prays. This is not free worship; it has not even the ideal of free worship in the background.

No doubt such a characterization is not just if applied

to *all* our Sunday services, but the picture is recognizable enough, and its essential truth must be admitted. *We are in danger of losing altogether our sense of pure worship.* When the congregation, or "audience," settles back comfortable in cushioned pews from which it hates to dislodge itself; when all the service except the sermon is regarded as "the preliminaries"; when the minister succumbs to the temptation to address his prayers to the audience, and is more conscious of his human auditors than of the Divine Listener; when the choir regard their work as an opportunity for the display of artistic talent rather than a making melody in their hearts unto the Lord; when even the hymns are sung languidly by the assembly; when no word of audible prayer passes the lips of the worshipers, not even an "Amen"—then it is hardly true to say that public worship is being offered to God. What is really happening is that a religious program is being put on the boards. Such a congregation as is here described (and how many there be!), knows nothing of that intensity of religious feeling which wells up in the soul of a man sensible of being in the presence of the Christ. He never hears the voice, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground!"

The decline of the sense of pure worship has been a fruitful cause of that loss of grip on the mass of mankind of which the Church is complaining. For even the roughest and simplest of men have the inborn instinct to worship, and know the difference between vital and non-vital worship. Protestantism has lost much of its authority over the crowd because its public worship has been jejune, and even its preaching has been addressed too exclusively to the thoughtful and intelligent. We forget that the vast majority of God's sheep live more in the realm of emotion than in that of reason. We give them little real worship, to satisfy the emotional craving. And it is a poor substitute to supply cheap sentimental preaching to fill the gap.

Not only has a too predominant emphasis been put on the sermon, as if that were the be-all and the end-all of public worship, but there has been an entirely too predominant emphasis on the minister. In our Sunday service this one man prays in his own language three or four times, he addresses the congregation for a half an hour, he acts as chairman of the meeting. With what effect? *The whole service is made absolutely dependent on the religious experience and powers of expression of one man.* Now if the minister be an exceptional personality of rich gifts and spiritual vitality, the result may not be unedifying. But not even he can escape the limitations of being only one man. Week after week, the worship of the people is tied up, not only in the preaching but in the prayers, to that one man and his message—till the congregation know his every turn of expression, and all the emphases in spiritual truths which his own experience has made vital to him. And where—as must generally be the case—the minister does not possess a deep, rich, and well-rounded religious experience, coupled with the faculty of fine or compelling expression, the congregation begins to feel in a dull way that it is not getting what it ought to have, and grows restless for a change. Hence the relatively short pastorates of non-liturgical churches, with all the loss of effectiveness in church life caused by frequent "turn-over" and devastating interregnums. The worshiper in a church with a fine liturgical service may find a poor stick in the pulpit, but at least he can put his soul into the familiar prayers of the liturgy, and go down to his house justified. At least, he has worshiped. The beautiful prayers have been a useful supplement to the officiating minister's personal inadequacy.

For some time there has been a growing awareness of all this in our churches, and that feeling is bound to increase with the extension of popular education. Ministers awakening to the situation have been employing expedients to enrich the service and make it more genuinely worshipful, but have been

handicapped by lack of experience and training. Some attempts to better things have resulted not in enrichment of worship but in eccentricities of worship.

There is but slight value, so far as worship is concerned, in increasing the performances of the choir. To do so may add to the service as religious entertainment, and may even, if well done, help to create an "atmosphere," but the general effect is more apt to stimulate an interest in music than an interest in God. The music must always be subsidiary to prayer, not a rival to it. Again, many earnest efforts at enrichment of worship fail because of their very novelty. To one who has not thought the matter through, it might seem strange to say that variety and unfamiliarity are injurious to the true spirit of worship, yet such is the fact. The congregation can not worship when it is wondering what is going to happen next, or what the minister will say this time. The advantage which liturgical churches have is that the liturgy is fixed and uniform. The worshiper knows what is going to be said, and does not have to think about it. He puts his soul the more readily into the prayers, *just because they are familiar.* We have noted before that pure worship is an emotional action. Thought-processes and the emotion of worship cannot coexist at the same moment. Hence the value, not only of forms, but of familiar forms.

Again, many modern ministers have provided forms for their congregations to use, without adequate knowledge of the factors of liturgical worship. When one examines these forms, and similar ones often found in modern hymn-books, one cannot avoid the feeling that those who provided them had but little conception of the requirements of liturgical composition. A congregation cannot say, or read, long involved sentences with numerous dependent clauses. It must have frequent pauses at rhythmic intervals, to take breath, and to give opportunity for those who have been trailing to catch up. Needless to say, the language used ought to be the purest kind

f simple English diction, free from all eccentricities of per-onal style. Indeed, it is quite as difficult to write a good rayer for congregational use as it is to write a sonnet.

What future developments may take place in the worship f non-liturgical churches, it is difficult to foresee, but lines n which improvements can now be made, can be briefly narked out.

The rich fund of liturgical material coming down to us rom the whole Christian Church, Eastern and Western, Prot-stant and Catholic, is becoming increasingly known and more videly drawn upon. The minister in the non-liturgical church ever should, and never will, relinquish his high-priestly duty f interceding for his people in his own terms in what is known s the Pastoral Prayer, or (objectionable term!) the "long rayer." But in the briefer petitions now commonly offered n our services—the Invocation, the Offertory Prayer and the Benediction—there is ample opportunity to use some of the naterial that comes to us as a heritage of the Christian expe-ience of former generations. A minister who does not study his material will often be hard put to it, week after week, to give these shorter prayers that scripturalness and variety which lone will preserve their vitality. Even for the Pastoral Prayer, a little study, before the service, of some of the finely lothed devotional utterances of the ages, will set the minister's wn spirit in tune with his task, even when he does not intend to uote directly from them. That he should, in some sort, pre-are for the prayer is as reasonable as that he should prepare is sermon; it is not less a responsibility to speak to God than o speak to man.

At smaller gatherings, and in the numerous special and nore formal services at which the minister officiates, the di-ect use of the written prayers which are our heritage, will dd not merely dignity to his work, but spiritual effectiveness. The communion service is a time when the minister may well raw upon the rich devotional life of the past. The same is

true of baptismal services, childrens' dedications, and funeral services.

It is particularly desirable that the congregation should have a larger share in its own prayer-worship. To a certain extent the now general use of responsive Scripture readings is a useful step in this direction. Perhaps it is hopeless to expect that an American congregation, untrained in such matters, can ever be got to say " Amen " at the close of all prayers, thus appropriating the utterance of another to their own souls. As it is, the saying of " Amen " at the close of his own prayer by the minister is utterly meaningless—unless as a signal to the organist, or a notice to the congregation that now they may open their eyes (those that were closed)! Responses between the minister and the choir—as sometimes arranged—have little real value for the congregation, particularly if these responses are changed from time to time, so that the people are never sure what is coming.

The Lord's Prayer, one supposes, was not primarily intended to be used liturgically, but its use is of value. Every minister who makes it a practise frequently to ask his congregation to join him in offering that prayer, must have noticed the sense of relief with which an earnest congregation will break forth into the Lord's Prayer when given an opportunity. But a warning is in place here. The congregation must know in advance that they are to say the prayer, either because that is the regular practise to which they are accustomed, or because the minister specially requests them to do so, *in advance*. When it is otherwise, and the minister at the close of a fervent petition of his own, suddenly swings into the Lord's Prayer with a " who taught us to pray, saying "—the congregation gasps, catches its breath, and starts in at the second or third clause. That cannot be done worshipfully.

Perhaps the most valuable of all the possibilities of enriching our worship at this time, lies in the use of a congregational prayer each Sunday morning. Usually this is done by printing

on the Order of Service or on a card in the pew, or on a sheet pasted in the cover of the hymn-book, the two ancient prayers now found in the "Book of Common Prayer" and called the "General Confession" and the "General Thanksgiving." (Both these prayers are Presbyterian in origin, by the way.) A congregation soon gets over the initial unfamiliarity, and many a minister may be surprised, as the writer has been, by the cordial welcome even a Baptist congregation can give to this custom. As the noble words become more familiar through repetition, they become a valuable outlet for the worshiping mood of the congregation.

The religious outlook of the General Confession and the General Thanksgiving has always impressed the writer, however, as too individualistic to form a complete and well-balanced expression of what a worshiping congregation ought to pray for. They need supplementing in the direction of the kingdom-idea. In churches of which he has been pastor, a third prayer has been added to these two, entitled "For the Kingdom of Christ." Each Sunday morning the congregation joins aloud —and with surprising fervor—in repeating whichever of these three prayers the pastor calls for. Together they seem to cover the fundamental petitions which a modern congregation ought to desire to bring to the Throne of Grace—confession, thanksgiving, service. In becoming familiar with them, old and young have had a valuable addition made to their own store of well-conned devotional material—hitherto usually confined to the Lord's Prayer and the Twenty-third Psalm!

The General Confession and the General Thanksgiving are everywhere obtainable, and there would be no value in quoting them here. The Prayer for the Kingdom is as follows. It will be observed that it contains in rhythmical, Scriptural language, the ideas of evangelism, missions, social justice, and personal service.

Almighty God, who in the fulness of time didst send thy Son to be the Saviour of the world; and didst promise that of the increase of his

government and of peace there should be no end: We thy servants look for and earnestly desire the perfect coming of his kingdom. Turn the hearts of the disobedient everywhere to the wisdom of the just. May the peoples that walk in darkness and the shadow of death, see at last thy great light. Let justice roll down as waters and righteousness as a mighty stream. May greed and hate, poverty and disease, ignorance and sin, and all else that hinders and obstructs thy reign in the world, be speedily cast out of the way. And grant unto us, we beseech thee, to be thy servants and soldiers in this warfare, manfully fighting in the field for the glory of thy holy name, through Jesus Christ our Lord. Amen.

ARCHÆOLOGICAL AND CRITICAL NOTES

THE HARVARD EXCAVATIONS AT SAMARIA

One of the most beautiful and most valuable publications of any Oriental exploration came from the Harvard University Press in January of this year, edited by Professors Reisner, Fisher, and Lyon. They are two volumes on the Harvard excavations at Samaria. One gives the circumstantial story of the work with complete index of all the finds, the other gives photos of all the objects that were recovered together with detailed photos of all stages and phases of the excavations. It is difficult to imagine how the activities and the achievements could have been presented to the reader either more adequately or more graphically.

Here is all the student can desire. He may now wander at will in the ancient capital of Northern Israel and visit the quarter of his choice in any period his fancy may dictate. He may not be able to call up at will the spirit of Samuel, for that pioneer left no monument on the hillside of this far-famed city, but the shades of Omri and Ahab, of Ptolemy and Herod are to be found among the ancient ruins. To the reader of these pages these empire builders through their works are as real as are the Egyptian laborer or the native or the Syrian commissioner.

The excavations began in 1908, and continued with considerable intervals of interruption till 1910. It was made financially possible through the generosity of Jacob H. Schiff, who was patron of the expedition, and the fund was later supplemented by his son. The committee in charge consisted of Professors D. G. Lyon, G. F. Moore, and C. R. Toy. The field work was most of the time directed by Dr. G. A. Reisner, with Mr. Clarence S. Fisher of Philadelphia as architect of the expedition. Doctor Schumaker of Haifa directed the

work for a short time in 1908. The Harvard editorial committee responsible for the publication was composed of Professors Jewett, Lyon, and Moore. The work reflects the greatest credit on all those engaged in its production.

The discoveries, while in no sense revolutionary, have been very illuminating. Work was carried from the surface down to the bedrock of the ancient hill. Strip after strip was thus worked, and the records so carefully kept that all the finds from each stratum have been accurately recorded.

We are able to visit the palaces, explore the temples, and walk the streets of any particular era with a good deal of certainty. Here it was that Omri established his capital, and part of the crude masonry of what seems to have been his palace has been found in place. Ahab, his son, enlarged and beautified the palace, and because of what seemed to the prophets to be his needless luxury and oppression he was sternly condemned by some of the religious leaders of his day. The foundations of the "ivory palace" have been laid bare, and if we wish we may wander through the kingly courts, inspect some of the jar fragments that come from the ninth century B. C., read there if we can the names of courtiers and servants, and repeople the city with its busy throng. We may visit the baths, that seem to have been equipped with facilities for hot water, hear the incessant barter of the bazaar, meet the burden-bearer in the streets under the shadow of the palace, or glimpse the peasant toiling in the fields, busy with his simple tasks.

Century after century, in the history of this stronghold, lies unfolded before our gaze. Here is a bronze coin that was struck by Alexander the Great. There is a group of 23, the oldest going back to the time of Ptolemy II, 285 B. C., and the latest coming from that of Antiochus VII, 129 B. C., that was found buried under a floor. For safekeeping? Was this the hoard of a miser who passed away without revealing the place of his treasure? Or was it the primitive bank of some

frugal householder on the occasion of some siege, as that of John Hyrcanus in 107?

Here is the foundation of the Herodian temple, there is the altar, and close by lies the broken bust of an emperor, Augustus perhaps. Cisterns and reservoirs, secret chambers and oil-presses, seals and amulets, vases and lamps, all go to tell the story of the struggles and triumphs of human life many centuries ago. Egyptian and Babylonian influences mingle with those of the desert and of Greece to make the sum total of court and market life. It was a strange medley, but very human, and now the spade and the photo-plate make it pass before us like a tale from fairyland. Yet we cannot read these pages nor relive the scenes of the long ago without hearing the wail of the prophet, "Woe to them . . . that are secure in the mountain of Samaria." The tragedies of ancient civilizations come before us most graphically in these two volumes.

I. G. Matthews.

NOTES ON THE OLD TESTAMENT CITATIONS IN THE EPISTLE TO THE HEBREWS

Some years ago, when the Bacon-Shakespeare controversy broke out afresh, the writer convinced himself that Bacon did not "write Shakespeare" because of the difference that marks the manner of quoting Scripture in Bacon's essays, as compared with Scripture citations in the plays of Shakespeare. Among the many arguments against the Pauline authorship of the Epistle to the Hebrews may be placed that which rests upon the difference in the method of Paul and that of the writer of the Epistle to the Hebrews in quoting passages from the Old Testament Scriptures.

To be sure, the exegetical method of the writer of the Epistle and that of the apostle are not essentially different; both being in accord with the current method of Jewish

teachers. That is, they concerned themselves more with the essential religious truth in mind than with the historical or literary connections of the passage cited. The writer to the Hebrews is perhaps somewhat freer than Paul in the handling of texts; and in the former there is discoverable not only rabbinic, but also Hellenic, influences.

A comparison of the manner of quoting Old Testament passages in the letter to the Romans with that used by the author of the Epistle to the Hebrews should furnish a fair comparison, since both Epistles are designed to prove theses supported by Old Testament teaching, and the two writings are of about equal length, and their dates could hardly have been much more than a decade apart. Strangely enough, the number of citations of Old Testament passages is the same in each epistle; and the ratio of exact quotations to those passages that are freely quoted is just the same, eighteen to thirty-six. That is, one-third of the quotations in each epistle follows the Septuagint with verbal accuracy. Both are nearer to the Alexandrian than to the Vatican manuscript, and both at times break with the Septuagint in favor of the Hebrew. There are seven passages quoted by Paul and also by the writer of Hebrews, and six of these are quoted in the same way in both epistles, except that in one of these instances Paul changes a singular to a plural to suit his grammatical context. (2 Cor. 6 : 18; cf. Heb. 1 : 5.)

These facts would seem on the surface to be favorable to the Pauline authorship of Hebrews. But the ordinary formula, or phrase, used for introducing Old Testament quotations is different in the two epistles. Paul's favorite expression is *γέγραπται*, "It is written"—which occurs fourteen times in Romans. (Cf. also nine times in First Corinthians, four times each in Second Corinthians and in Galatians.) The writer to the Hebrews never introduces a quotation with those words, but always with *λέγει*, "he says" or "it says," *λέγων*, "saying," *φησίν*, "he says," *εἶπεν*, "he said," *μαρτυρεῖται*, "he tes-

tifies," or a like expression. Sometimes the antecedent or subject is God (5 : 5; 10 : 30; 12 : 26), sometimes, Christ (2 : 12, 13; 10 : 5, 8, 9); sometimes, the Holy Spirit (3 : 7; 10 : 5); sometimes no subject is expressed. (4: 3.) In one instance only is the particular source of the quotation given: "Saying in David" (4 : 7). In one case the author is referred to indefinitely: "One in a certain place testified" (2 : 6). A similar expression refers to God: "He spoke in a certain place" (4 : 4).

Similar expressions are not unknown in Paul's writings, though they are not the common ones. He uses λέγει, once in Romans (15 : 10), alone, and once with the place of the quotation added, ἐν τῷ Ὡσῆε λέγει (7 : 25); once in Second Corinthians (6 : 2); once in Galatians (3 : 16); twice in Ephesians (4 : 8) with Christ as subject of λέγει, and once indefinitely. (5 : 14.) In one passage εἶπεν occurs, with God as subject. (2 Cor. 6 : 16.)

It does not seem probable that Paul's favorite method of introducing quotations, "It is written," would be entirely lacking in an epistle, if written by him, of so great length as the letter to the Hebrews; or that the favorite expression in Hebrews should occur only a relatively few times in all Paul's writings, on the supposition of identity of authorship. Paul at least twelve times quotes the Old Testament without any definite introductory phrase, using simply γάρ, "for," or οὖν, "therefore." (This is found but once in Hebrews.) Minor characteristics of style like these are often more significant in determining authorship than weightier matters of thought and method, for the former are unconscious, incidental, and less likely to be imitated. We may add that Luke, in his Gospel and in the Acts, generally uses γέγραπται, "It is written," as does Paul—an expression, as we have seen, which never occurs in the Hebrews. This would seem to indicate that the tradition, or guess, that Luke may have written the Epistle to the Hebrews is also rendered improbable.

A study of the quotations in this epistle discloses other interesting facts. With the exception of the Apocalypse of John, no other New Testament writing is so prolific in Old Testament material. This largely grows out of the nature of the theme, which may be roughly expressed by the words, "The new is *better* than the old order." There are not fewer than fifty-four direct quotations, besides a dozen or more words or phrases which plainly allude to Old Testament passages. Some passages are cited more than once; one as many as five times (Ps. 110 : 4), but in the same connection.

The writer habitually quotes from the Greek, or Septuagint version. In eleven instances the Septuagint is quoted with verbal accuracy, where that version is in agreement with the Hebrew of the Masoretic text. (1 : 5a; 1 : 5b; 1 : 13; 4 : 4; 5 : 5; 5 : 6; 10 : 31b; 11 : 4; 11 : 18; 12 : 16; 13 : 15.) In five other instances LXX is accurately quoted where there is not complete agreement with the Hebrew. (1 : 6; 2 : 6-8; 10 : 5-7; 11 : 5; 11 : 21.) The translators of the Septuagint, as is well known, were inclined to shun bold anthropomorphisms and highly poetic expressions that are so characteristic of the Old Testament writers. They therefore toned down many Hebraistic words and phrases, while attempting to preserve the general sense of the original. It was for this reason that "a little lower than God," אֱלֹהִים (Ps. 8 : 5), becomes "a little lower than *angels,*" which reading the writer to the Hebrews adopts in his argument (2 : 7) concerning Jesus.

The Septuagint translators hardly dealt fairly by the angels, for they dragged in these celestial personalities several times where the Old Testament writers were not thinking of them. In Psalm 104 : 4, when the psalmist speaks of the *winds* as God's *messengers,* the translators render, "He maketh his angels spirits." So, in Hebrews. Also in Psalm 97 : 7, "Worship him all ye Gods" (that is, heathen divinities) becomes in the Septuagint, "Worship him all ye his angels." The writer in Hebrews (1 : 6), however, had in mind

not this passage probably, but the Septuagint of Deuteronomy 32 : 43, which is quoted exactly: "And let all the angels of God worship him." This passage, however, is not found in the Hebrew text, though it is quite certain that the LXX found it there, the parallelism seeming to call for it. By some error it was probably lost to the Masoretic text.

In Hebrews 11 : 21 the writer follows the Septuagint in the reading, "Jacob worshiped (bowing himself) at the top of his staff." Whereas the Hebrew says, "Jacob bowed himself on the head of the bed." It is clear that מִטָּה, "bed," was mistaken for מַטֶּה, "staff"—they being exactly alike in the unpointed text.

An even more interesting variation is found in the quotation of Psalm 40 : 7: "A body hast thou prepared for me," reads the Septuagint, as does also the Epistle to the Hebrews. (Cf. 10 : 5-7.) The Hebrew Old Testament passage, however, reads אָזְנַיִם כָּרִיתָ לִי, "My ears thou hast opened." Is it probable that the LXX had here a different text, or did they render freely the Hebrew as it appears in the extant text? It seems not improbable that the rendering, "A body thou hast prepared for me," came from a copyist's error in translating the original Greek text; which, being without spacing, would bring the final *Σ* of *ΗΘΕΛΗΣΑΣ* immediately before *ΩΤΙΑ*, "ears," making a combination of letters *ΣΩΤΙΑ* easily mistaken for *ΣΩΜΑ* "body." Since the Greek translations of Aquila, Symmachus, and Theodotion agree in the reading ὦτια "ears," it may well be argued that "ears" is correct, as is the reading "ears" in the Masoretic text. It is well known, however, that the Jews charged the Christians, and the Christians charged the Jews with tampering with the manuscript and using false exegesis in the interest of their respective contentions as to the Messiahship of Jesus. "A body hast thou prepared for me" fitted in with the Christian theory of Jesus' crucifixion. "My ears hast thou opened," or "pierced" did not. It is possible, though hardly probable, that Aquila, Theo-

dotion, Symmachus, and the Masorites wishing to blunt the argument of the writer to the Hebrews changed their text from "*A body* hast thou prepared" to "*My ears* hast thou opened." Nor does there seem to be any Hebrew word for *body* which, through similarity of appearance, could have been mistaken for אָזְנַיִם, "ears." Bengel and others suppose the writer to the Hebrews regarded "ears" as simply used by the psalmist as a part for the whole, "body." While Grotius made the guess that the word *σῶμα* of the epistle found its way into the Alexandrine Septuagint, rather than from the LXX into the epistle. There are a few cases in which the New Testament quotation from the Greek Old Testament influenced the reading of the Septuagint, rather than the reverse. (Cf. Psalm 14 : 3, where words from Romans found their way into some MSS. of LXX and other versions.)

EDWARD B. POLLARD.

NOTES AND CURRENT DISCUSSIONS

JAMES BLACK, in his recent volume "The Mystery of Preaching," adverts to the ever-present question, both for the believer in, and teacher of, religion, namely, How far shall ancient forms of expression be conserved in the present-day statements of vital truths? Many exponents of these central verities seem reckless of the older forms of expression; while others, fearful that some modicum of truth, if not the very truth itself, may be lost by the transference from one vehicle of thought to another, protest against any change whatsoever. When the new styles require that the diamond be recut the gem becomes smaller—smaller with each recutting. So it is feared that truth may suffer by being translated from an earlier to a modern form of speech. While this analogy is not complete, one may readily understand the uneasiness of the conservative who is anxious, not for the form for the form's sake, but for the form for the truth's sake.

It must be conceded, however, that effective forms of statement must change, as the truth is passed along from one age to another, with their varying intellectual climates; as it is passed from one language to another with their differing idioms; from Orient to Occident, from race to race. When Christianity, through such leaders as Paul, turned to the Gentiles, the truth, of necessity, was preached to Gentiles as Gentiles could apprehend. The result was not loss, but a real enrichment of the message. When each age seriously undertakes to render the vital message in the most serviceable forms for the day, the message may gain far more than it loses, for the transfer may actually result in enrichment; while failure to adapt may result in complete failure of being understood, and so in entire loss. Doctor Black thus presents the case most pertinently:

We labor today under the disadvantage that so many of our ancient statements and formulations of faith are in the melting-pot. Now I do not fear the melting-pot. For in the melting-pot the nature of any material is not changed, though its *form* may be. Perhaps we may need change of form or at least change of definition. The second century cannot be expected to speak for the twentieth, and the East cannot be expected to think in the modes of the West. You Americans especially, with your gift for nervous phrasing, have claimed the right to speak in your own virile modern tongue, and define our common faith in terms of your own genius. I do not question this natural right. But all this need not affect the substance of true faith. We can define Jesus today as Redeemer, Lord, and Son, without being bound to the obscure notions of the Greek Gnostics and Platonists. Indeed, just as the thinkers of the first century expressed their faith in terms of their own day, it is incumbent on us to express it in terms of our own day. The genius of all good writing is that it translates ancient phrases into the speech and categories of its own time. But beyond this, the fault of our early creeds was that then framers attempted to define the undefinable, to crush Jesus and God into a phrase. Jesus and God may remain the same, but the phrase, like old clothes, may need some tailoring. I think it is incumbent on us, soon, to express our faith in more modern language and more Western ways.

Labels are notoriously misleading. Even in a day when statutes have been framed to punish those who misbrand their wares, it is safe to scrutinize all labels. Political parties and religious sectaries not infrequently try to damn their opponents with a brand; or they stick on a label—which is sometimes also a libel. All conservatives are not "fundamentalists," and all fundamentalists are not "reactionaries"; all progressives are not "modernists," and all "liberals" are not "Unitarians." In fact, very few are what their opponents label them. This misbranding is sometimes due to the heat of controversy; but even more often to the well-observed fact that men of very divergent views find it difficult to understand one another. It requires an unusually big mind to interpret accurately the man who holds the opposite view from our own. We are prone to think of him as biased or bigoted, or unworthy of serious effort to understand him.

In recent months our Unitarian friends have been opening their arms to welcome all the " modernists " who will come to them. But when they imply that all who may have opened their minds to the light that modern learning has thrown upon God's ways and his world, would, if these men were honest, come to the Unitarian position and the Unitarian fold, their implication seems to be wholly unwarranted. Former President Eliot of Harvard, in a widely read article in *The Atlantic Monthly* for March last, furnishes a case in point. In discussing " The Great Religious Revival," Doctor Eliot describes " Modernists " as no longer believing " that Jesus was the only begotten Son of God, conceived of the Holy Ghost and born of the Virgin Mary, or that the fleshly body rises from the dead." Then all modernists are, by this definition, Unitarians, and for the sake of their " intellectual integrity," should not use old phrases upon which new interpretations are placed, nor sail under false denominational colors. But there are modernists and modernists, just as there are fundamentalists and fundamentalists.

In a very interesting recent book not directly treating the current topics of theological interest, the writer speaks of

> those quaint reactionaries called " Fundamentalists " who advance as the fundamentals of the Christian religion the group of miracles and legends surrounding the origin and death of Jesus, *laying no emphasis whatever on what it was he taught.*

There it is, again—the stupid incapacity, or moral dulness, which makes it impossible for some to represent others with fairness. It is this sort of incapacity which causes extremists in each camp to say that those in the other are not Christians at all—considering the extreme as the norm.

We shall not here discuss the question of intellectual honesty on the part of those who have been influenced by modern learning to reach a changed conception of the facts and truths

of Christianity; or of their right to remain in the ecclesiastical organization in which they were reared. Each case must be decided on its own merits. Group condemnation is often as precarious as indicting a whole nation. It is quite natural that organized Unitarianism should be glad to profit by recent controversies. Twenty-five years ago, when Dr. Arthur C. McGiffert published his book, "The Apostolic Age," the Presbyterian General Assembly (1898) found it to contain some things contrary to the teachings of the Westminster Confession; the question of honor was raised, rather than another "Briggs heresy trial" projected. Then, as now, Unitarianism thought to profit by an appeal to intellectual honesty (cf. Joseph H. Crooker's "A Plea for Sincerity in Religious Thought"), as though all "modernism" must be Unitarian modernism. But there are as many types of modernism as there are of conservatism. We need to be more careful of our branding of one another, as well as of our brands of religion.

"Primitive Traits in Religious Revivals" is the title of a suggestive book by Frederick M. Davenport. The recent revival of interest in the historic doctrines of Christianity by the masses of the people has brought to the front again some "primitive traits." Among these is the religious duel, the challenge to single combat. The Straton-Potter five-round bout is probably the most conspicuous of the public debates that have attracted attention. In the first half of the nineteenth century when sectarian feeling ran high, such debates on the question of predestination and free-will, baptism, close communion, etc., drew crowds of eager listeners. From far and wide they came to see their favorite champion slay the Goliath of error. Alexander Campbell, Dr. J. R. Graves, and other highly skilled dialecticians attracted large crowds of eager listeners. But that was a day when there were few books to be had by the people, and the debate was a useful method of edu-

cation. It is doubtful, however, if many were convinced by the arguments advanced. The conditions of such public debates make it almost inevitable that the speakers shall be more concerned to corner the opponent, or capture the crowd, than to establish the truth.

THE teachings, influence, and personality of the apostle Paul never lose their freshness and interest for the student. Such recent books as Dr. Francis G. Peabody's "The Apostle Paul and the Modern World," Charles E. Jefferson's "The Character of Paul," Adolph Deissmann's "The Religion of Jesus and the Faith of Paul," and D. M. Ross' "The Faith of St. Paul—a Study of St. Paul as the Interpreter of Jesus," testify to the appeal which the great apostle makes to varied types of mind and differing schools of thought.

DOCTOR W. T. WHITLEY, in the July number of *The Review and Expositor,* has made an interesting attempt to interpret "The Significance of Paul to His Own Generation," to estimate what the apostle "really had achieved by the time of his death, and how his own generation and the next generation regarded him." Undoubtedly it is somewhat natural for those who have lived under the spell of Augustine, Luther, and Calvin—and such comprise most of the modern Christian world—to read back into the early days of the church the ideas and positions of later centuries. Doctor Whitley, with no little constructive imagination, undertakes to carry his readers back to actual situations in the first and second centuries, when Paul's name was doubtless anathema to a very large body of the orthodox Christians, if not to the vast majority of them.

In accounting for the difficulties which confronted Paul as evangelist, Doctor Whitley observes the intense hostility which he always excited among the Jews, because he used their synagogue as a pulpit to draw off their sympathizers—boring from within. Furthermore, he could not be called "a good

comrade." "He was one of those many men who work best alone, or as a chief of an adoring or obedient band." He could not get on with Barnabas, he took but one journey with Silas. Mark he soon eliminated, and at the very end "only Luke" seemed to have remained among the friendly faithful to cheer his last days.

Among the places where the apostle gave continuous service as pastor, "Antioch always loved and revered him"; "Corinth almost broke his heart," and "Ephesus rapidly abandoned his teaching, could not be reclaimed by Timothy, and presently enthroned another as leader, so that John all but obliterated the memory of Paul. His method is thus described:

> He followed faithfully the scheme of work initiated by our Lord. He picked young men, took them with him to watch and help, then detached them on special and temporary errands. But he tried to keep his own finger on everything, like an Augustus with his *legati;* he did not train up a successor to himself, nor did he devolve all responsibility on his pupils. His plan hardly won general approval. His own claim to supervision was not admitted by the very churches he had founded; his delegates and himself sometimes were flouted to the face. No one ever attempted to wield (wear?) his mantle.

But Paul knew the value of the written word. It is because of this that Paul really saved the day for his type and message. It was doubtless not that he was thinking of the survival value of a written as compared with the oral message, but in his deep earnestness to follow up his personal work by written instruction and counsel, he wrote, and such later leaders as Tertullian and Augustine were able to see in his writings what his contemporaries did not appreciate or accept—even when carefully preserving them. But

> One man at least had the insight to recognize a Christian Cicero. He had gone round the Ægean, had found at Philippi and Thessalonica three original letters, had extracted from the officials at Corinth their cento of Paul's letters to them, had secured from Tertius his draft of the great epistle to Rome, with all its variant endings, and picked up in Crete a copy

of the credentials to Titus, had obtained in Asia not only the circular but the letter to Colossæ and the note to Philemon, while the circular to Galatia had filtered down to the same region, and the credentials to Timothy were still available, with his letter of recall.

This appreciative collector of Pauliana, and one other person—if indeed, they be not the same—are the two friends to whom "the whole modern status of Paul is due." This other was Luke. For Paul, like Agamemnon, had some one to discern his heroic size and sing his deeds. For this reason, a type of Christianity which was unappreciated, embattled, and rejected by contemporaries, was placed in a position to render later victories inevitable.

Our Contributors. Prof. Albert Henry Newman has been widely known as a student of church history for many years, having been in the faculties of Rochester, McMaster, Southwestern, and Mercer, and having given to the world a general Church History in two volumes, a history of the Baptists (American Church History Series), a work on Anti-Pedobaptism, etc. His article in this issue presents the Paulicians in a light somewhat different from that from which most writers have viewed that interesting sect.

Prof. L. Foster Wood, a native of New York and prepared for his work at Rochester and University of Chicago, spent some years upon the mission field, in Africa. He is interpreting the social and educational aspects of Christianity to the students of Bucknell University.

Rev. S. A. Devan, one of the earlier Oxford students from this country, under the Rhodes Scholarship Fund, and for a brief period instructor in Crozer Seminary, while pastor at Lansdowne, Pa., is now pastor at Plainfield, New Jersey. His recent excellent hand-book on worship, "A Church Service Book," deserves wide circulation.

Professor William Owen Carver, of the department of Comparative Religion and Missions in the Southern Baptist

Theological Seminary, treats a subject in the field in which he is expert. His writings have been widely read. Professor Carver has traveled widely as a student of missions. He also finds time to be managing editor of the *Review and Expositor*.

Dr. Allyn K. Foster, a native of Maryland, educated at Johns Hopkins University, and successful as pastor and teacher in important posts, has in recent years been doing valuable service for the colleges of the country, under the auspices of the Northern Baptist Convention, in the work of bringing, by address and personal contact, the message of Christ to the student life of the land.

Prof. Frank Grant Lewis, Librarian and member of Crozer Faculty, discusses some phases of the Bible as history. Doctor Lewis' volume on "How the Bible Grew" has been widely read and highly commended.

Professor Arthur S. Phelps, of Berkeley Divinity School, teacher of homiletics, furnishes a homily on the importance of brevity, and exemplifies his theme. Professor Phelps comes from a lineage of New England ministers, on both sides of his house; himself a successful minister as well as teacher of preachers.

BOOK REVIEWS

Ideas of God in Israel. Edward Pace. New York. The Macmillan Company. 1924.

This is a piece of sober work presented by one familiar with all the phases of Old Testament thought. The critical position adopted by S. R. Driver in his "Introduction to the Literature of the Old Testament" is accepted as a working basis. Nothing new is formulated in the line of theory, but the field is covered in a very readable way.

The author very clearly fixes in the reader's attention the fact that many divergent conceptions of religion and of God lie side by side in the literature under review. Not only was there a development of religious thought, but along with that there naturally came to be a number of divergent schools, apocalyptic, wisdom, liturgical, priestly, and prophetic. These developed side by side, reacted one on the other, and often formed very intricate complexes. In their extreme forms some might even call them separate religions. It cannot be too clearly indicated that the Old Testament is the repository of all the varied religious conceptions of a great people during a thousand years of their history. To reduce it to a dead level or to a uniformity is to misunderstand it.

In method the author has departed from the beaten track. Instead of beginning with origins and moving down the stream of time to the conclusions, he has reversed the process. Beginning with the matured conclusions of Old Testament thought, he has traced the development back through the history to the primitive origins. Such a departure is worth while, if for no other reason than for the freshness which results from this unusual procedure.

I. G. Matthews.

Introduction to the Old Testament. Dr. E. Sellin. Translated by W. Montgomery. New York. Hodder and Stoughton. 1923.

Professor Sellin has been known for years as one of the stoutest opponents of radicalism in the field of Old Testament studies. In fact, his writings have been a tower of strength for conservatives, and his name has been freely used in the "defense of the faith." It is well that the English reader should have access to the whole range of the thought of this leader.

It is an excellent work. It is neither so cumbersome nor so technical as Driver's "Introduction." Yet it is packed full with references to the

Biblical text, and few important contributions to Old Testament thought have not been taken into consideration. Ofttimes, it is true, they may be dismissed by a pungent remark, but space would not allow further discussion, and the stinging phrase certainly adds to the spice of the book.

While the author is conservative, it is worthy of note that he unequivocally insists on the validity of most of the conclusions of scholarship. The documentary theory of the origin of the Pentateuch is accepted. He considers that recent attempts to discredit it must be regarded as a failure (p. 27). The J, E, and P documents are analyzed in essentially the same manner as in all other modern introductions. His continuous insistence that some of the material in the documents antedates the final literary form is now only a commonplace.

In the book of Isaiah, the author not only accepts Deutero-Isaiah but acknowledges a Trito-Isaiah as the most likely solution of an intricate problem. He leans to the idea that this author was a student of Deutero-Isaiah and hence wrote some time later in the post-exilic period. He is certain Isaiah XXIV-XXVII is not from Isaiah, but is of post-exilic origin. Further than that he finds no sure evidence of date, though in the chronological conspectus this little apocalypse is tentatively placed in the fourth century B. C. Joel is also placed in the late period, perhaps after the time of Malachi.

On the whole, this is a good type of introduction to the Old Testament. The scholarship is unimpeachable. The important facts are well presented. When the converging lines are convincing there is positiveness, when there is little conclusive evidence there is little kindliness to speculation. Perhaps the chief lack of the volume is the failure to note the worthy literature on the subject that has been produced in English.

I. G. Matthews.

Jesus of Nazareth. A Biography. George A. Barton, Ph. D., LL. D., Professor of Semitic Languages in the University of Pennsylvania, and Professor of New Testament Literature and Language in the Divinity School of the Protestant Episcopal Church in Philadelphia; sometime Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York. The Macmillan Company. 1922. Pp. xiii, 396.

In a book as interesting as a novel Professor Barton has pictured the life of Jesus. One of the "Great Leaders Series," its primary aim is "to meet the needs of moral and religious secondary education." One of the chief values of the book is the way in which the modern views toward the New Testament are simply explained. The author's evident famil-

iarity with Palestine and its customs, as well as with the Old Testament, is seen reflected in every page. The reconstruction of the course of the ministry is interesting, but hardly convincing. Though it is frankly recognized that the Fourth Gospel is later and of a different type than the other three, the author feels that "as one studies the Gospel of John, however, the conviction grows that the writer had access to a genuine tradition of the words of Jesus" (p. 27). Accordingly, all four Gospels are to some extent harmonized. With the synoptists the ministry is limited to about a year and a half, but with John there are at least five trips to Jerusalem during this brief period.

The so-called Perean ministry comes before the crisis at Capernaum and the withdrawal into the North, and takes place as a return trip from a visit to Jerusalem through Perea. The raising of Lazarus has a genuine thread of historic tradition (p. 265, n. 1) and occurs during this period. The two-day delay in going to Bethany was due to the necessity of first receiving the report of the returning Seventy. The meetings with Nicodemus and with the woman at the well rest on historic tradition, while the woman taken in adultery was probably pardoned on the Wednesday of Passion Week. The quotation from Isaiah 61, with which Luke (4 : 16ff) represents Jesus as beginning his ministry, took place after the close of the Perean ministry and just as he was about to withdraw into the North. Many will be surprised at this order, which Doctor Barton remarks (p. 271, n. 1.) was suggested by C. A. Briggs' "New Light on the Life of Jesus," 1904, Chapter IV. The present writer's conviction that, regardless of how real we make Jesus, from the nature of the sources the task of reconstructing a chronological life is foredoomed to failure, is strengthened by the necessary use of such terms as "probably," "in all probability," "doubtless," and "without doubt," which occur in about every paragraph.

Several interesting suggestions are made. The temptation, of which the author gives an interesting, if not convincing, interpretation, is kept a secret until Jesus communicates it to the disciples at Cæsarea Philippi (119ff.). Martha's fault lay in not speaking earlier, "before she became thoroughly irritated" (p. 231). Lazarus is the disciple "whom Jesus loved" (p. 351, 385). Judas' intention was not to betray Jesus but the priests, and to compel Jesus, whom he dearly loved, to proclaim himself Messiah. The presence of a "little Jewish apocalypse" in Mark 13, advocated by Colani and Weizsäcker, is recognized (p. 341, n. 1.).

A good case is made out for the view that Jesus felt himself to be the Messiah from his baptism, though the blurring of the distinctness of

the terms "Son of Man" and "Messiah" is unfortunate. Though this matter is involved in the greatest difficulty it would seem as if these terms were never identified until early Christians saw in Jesus the embodiment of both, and so through his person they later became confused. While the book of Enoch may have been known to Jesus it is hardly cautious to declare that "he had read it again and again" (p. 115).

The book is stimulating and instructive and may be read with profit and pleasure by the scholar as well as by the elementary student.

MORTON S. ENSLIN.

The God of the Early Christians. ARTHUR CUSHMAN MCGIFFERT. Charles Scribner's Sons. New York.

THIS work is concerned with the ideas of God held by Jesus, Paul, John, the Jewish and Gentile Christians, and the theologians.

Its object is a fresh interpretation of the teaching of Jesus and Paul about God. It is of great value to those interested in a doctrine of the person of Christ and inverts the order of considerations as to the faith in his divinity.

As to the God of Jesus, many will need to revise their teaching if this historian is a valid interpreter. All will agree perhaps that Jesus was neither theologian nor philosopher, but that he taught no new ideas about God, as Doctor McGiffert appears to maintain, is both a historical and exegetical question. Crediting Jesus with all the pagan apocalyptic representations of God in the text, he says, "the God of Jesus . . . is good and gracious and merciful," which suggests he is a forgiving God; and it is generally assumed that Jesus laid greatest emphasis upon this aspect of God's character. Judged from the synoptic reports Jesus said "surprisingly little upon the subject." Rather he laid emphasis upon the duty of forgiving one's fellows; and, speaking of God's forgiveness, rather warns men against presuming upon his forgiveness. Jesus' concern was not so much with divine forgiveness as with human; and with making clear to men that human forgiveness is the condition of the divine. "The gospel of Jesus was not the gospel of forgiveness—that needed no emphasis."

So also we are reminded by Doctor McGiffert that "God's love is not once spoken of by Jesus in the Synoptic Gospels," though frequently referred to in the Old Testament and in the literature of the rabbis. Of course, Jesus thought of God as loving and lovable, as is seen by inference in many of his teachings; at the same time this omission of specific reference to God's love "serves to remind us that the burden of his preaching was righteousness and judgment."

In a manner suggesting the concordance and "proof-texts," Doctor McGiffert writes that while the name "Father" for God may have been Jesus' favorite name, may have represented indeed his own consciousness of his peculiar relation to God, nevertheless the evidence for it is to be found rather in his general attitude than in his use of the word Father; so that "the notion that the traditional Christian idea of a loving heavenly Father is due originally to Jesus seems to be erroneous." In a word: "Jesus' idea of God was wholly Jewish," and

> so far as the God of the Christians is different from the God of the Jews, it is due not to Jesus . . . but to Paul . . . or still more to the personality of Jesus," etc.

This development, as so clearly related to Paul, is revealed in Doctor McGiffert's presentation of the God of Paul. Paul uses the name Father frequently, the word possessed for him a value not residing in the words God or Lord. The change is due perhaps to reflection upon Christ's special relation to God into which relation others come when they are united to Christ. Paul's main historical significance is in the fact, not that he shared with Jesus the common Jewish idea of God, but that he extended the category of deity to include Jesus. Paul's doctrine of salvation was genuinely mystical, conceived as a union with the divine. Influenced by this, our author suggests "he thought of deity not only as a personal being, but also as a spiritual substance." These two ideas of God lie side by side in Paul's epistles, and he does not try to reconcile them.

For the primitive Jewish Christians it is recognized that they believed in and worshiped God before they believed in Jesus. They brought with them their monotheistic faith. To this their thought about Christ had to be adjusted. How it was done is illustrated perfectly in Paul and John. They widened their conception of the divine and included Jesus in that circle as Son of God.

But, frankly, the Gentile Christians worshiped Jesus as God. This was not difficult for them, accustomed as they were to the idea of many divinities. Only when the effort to reach unity of thought, a unified world-view, and when the latent monotheism became regnant was the relation of Jesus to the one God thought through. Jesus Christ, whom they recognized and reverenced as Saviour, was readily, even necessarily, thought of as a divine being.

It is commonly assumed, that too by even the theologians, that among the Gentile Christians the one Almighty God, the God of the Jews, was the object of faith and worship; and that in time Jesus was deified and later accepted as the true God. Doctor McGiffert invests the matter with great interest by affirming that this misunderstands the direction of the

development. The converts from among the Gentiles began with Jesus, and with him some accepted the God of the Jews; others later were led to such a faith, called to it by Paul, as seen in the Epistles to the Ephesians and Colossians; and some even reasoned against the need of other God than Jesus. How then, if the God of the Gentile Christian was Jesus, do we explain the addition of the worship of God to the worship of Christ is the problem to which Doctor McGiffert addresses himself in the third and longest chapter. In an engaging historical review he shows, in convincing way, that this was due in general to propagandists, apologists, and theologians.

SPENSER B. MEESER.

The Ethical Teaching of Jesus. ERNEST F. SCOTT. The Macmillan Company. New York.

THE moral leadership of Jesus, seldom challenged, has led all contenders in life for the validity of their views to ground their contentions in the ethical teaching of Jesus.

Doctor Scott, Professor of New Testament Criticism in Union Theological Seminary, has made a study, in most illuminating fashion, of the essential and differentiating principle of Jesus' moral teaching which ought to help settle the vexed question as to what is Christian in morals, and also what is Christian in religion. He affirms that Christianity is "an ethic pure and simple"; and that with Jesus his ethic and his religion are so intimately bound together they cannot be separated, and his ethic has no meaning apart from his religion. He contends, we think conclusively, that Jesus' ethical teaching has maintained the continuity of Christianity and kept it true to him as its Spirit and central Person.

He sees that Jesus gives unity to the moral law, and experience has revealed its self-consistency. For Jesus morality springs out of a new relation to God, as children; perhaps the most signal mark of his originality. He emphasizes the value of the individual soul which involves a new attitude to moral problems. He brings into life's concerns the personality of man and thus insists on the inwardness of intent and will as the mark of true righteousness. He opens springs of action in constructive and creative conduct, offering no system of checks to limit action. Instead Jesus sets inexhaustible ideals before men, and eliminates all accidental and legalistic elements. Jesus offers no formulated ethical theory; but presents himself, a living ethical personality.

These are not new insights into the heart of Jesus' teaching, but they are not shared by some, while by others they are ignored, and by still others are given little weight.

There are splendid brief chapters on the old and the new in Jesus' teaching; on the nature of the teaching; on the criticism of the Law, in which Jesus is seen to point out that "the commandments laid on 'those of old' were defective because they took no account of the inward quality of moral action." In Jesus' mind the principle of law must give place to another principle—*grace:* something Paul indeed saw clearly, but in which the church has really feared to accept him. In Jesus' mind the moral task of man is to become morally autonomous, rather than obedient to a group of precepts.

The differentiating of Jesus' ethical teaching from philosophical morals is found in the facts that the assumptions of his ethic are purely religious and "bound up everywhere with his conception of God"; that he is concerned with *"a new will,"* rather than obedience to certain moral laws, and that fellowship with God consists in moral obedience, what may be termed "an ethical mysticism."

Concerning the apocalyptic background of Jesus' teaching and an interim ethic, valid, that is, for the short interval before the new age, concerning this while recognizing the probable influence of the apocalyptic Doctor Scott says, *"The theory of an 'interim ethic' may be confidently put aside."* The pessimism of the apocalyptic was foreign to Jesus, and for his teaching as a whole he claims a permanent value, even if we must grant that his thought was colored by the idea of a new age. For that new age and the present there is one morale.

Furthermore, while Jesus' teachings have social implications that are clear and dynamic the social motive was *not* his primary one. "He no longer made the group the governing factor in human action." He asserted the rights of human personality in peril of neglect or sacrifice in the interests of the group.

Without a blanket endorsement of all the conclusions of Doctor Scott, one may definitely urge that this is a study worthy of permanent place in the library of any student of the ethical teaching of Jesus.

Spenser B. Meeser.

The Character of Paul. Charles Edward Jefferson, D. D., Pastor of Broadway Tabernacle. New York. The Macmillan Company. 1924. Pp. viii, 381.

One of the healthiest signs of the times is the increasing attraction of Paul. For some years past he has been focalizing the attention of technical scholars in theology, with the result that he is finding a real place in human history. Historian and sociologist find in him a living force in the evolution of social ethics. He carried over into Christianity the best of all the

past and gave his best a new flavor and quality. In this respect Paul shares with other early Christians the distinction of having been " the salt of the earth." They preserved the lofty ethics of Judaism and gave it a flavor that made it acceptable to the Gentile world. But this was preeminently the value of Paul in the history of Christianity.

Hitherto he had been studied and imitated as the dialectician, or the ecclesiastic, or the missionary administrator rather than as a Christian. Accidents of office have obscured his qualities as a man. This has done injustice to the real greatness of Paul, and therefore to the saving power of Jesus Christ. What the living Jesus effected in Paul's character is the significant thing in history. Paul the Christian is of more vital consequence to society than Paul the apostle. His official work cannot be duplicated; his character may be possessed by any that pay the price—wholehearted loyalty to his Saviour.

With present-day emphasis on Christian character, it is fitting that one of America's ablest preachers should give the results of years of sympathetic and painstaking study in a book with the title " The Character of Paul." After thirty years' admiration of Paul as hero, and half that number as companion through reading his letters, with best exegetical and historical references, Doctor Jefferson is warranted in writing, " I feel I know him better than I know any other man who has lived." He, as preacher, feels the joy of intimacy with the great Christian whom he knows so well. He believes that other preachers can experience some of his joy, if he succeeds in portraying his conception of Paul's character as man and apostle.

> I now at last have given shape to material which for several years has been lying in my mind. I have written for preachers, that they may be quickened to speak of Paul more frequently to their people, and also for laymen that they may be encouraged to study Paul's letters for themselves, and find in him an unfailing source of strength and gladness.

To enumerate the titles of a few of the twenty-six chapters will indicate the range of qualities depicted: The Man; What We Know and What We Do Not Know; His Limitations; His Sincerity; His Sanity; His Patience; His Courtesy; His Breadth and Narrowness; His Hopefulness; His Religiousness; His Greatness.

Personally I am greatly indebted to Doctor Jefferson for this volume. It will aid greatly in bringing the glad day when Paul will be understood better by Jew and Gentile alike, and when both will regard it the highest achievement to be such as he, yet striving to pass beyond into the full stature of Christ. I am confident that every pastor will welcome this

volume as a help in interpreting to his community the life and achievements of history's greatest epoch-maker.

MILTON G. EVANS.

The Bible Our Heritage. EDWIN C. DARGAN. New York. George H. Doran Company. 1924. Pp. 132. $1.50.

THE author states in his preface that this book grew out of talks and lectures given to groups of Sunday-school teachers and other Christian workers. The point of view is indicated at the close of the Introduction where he says,

> As compared with other religions, or no religion, the religion of the Bible presents to us the best God, the best possible man, the best way for man to find God, and then the best results and expressions of that most vital and precious of all discoveries.

In view of that statement (which shows no recognition of progress in the Biblical ideas of God, man, and the way to find God), one must not expect in this volume any historical estimate of the sources of the Bible; and the reader finds statements which are easily open to question, such as that on page 44 where Doctor Dargan says that we now have the same text of the Old Testament that Jesus and the apostles had; or again on page 83 where it is assumed that the book of Daniel was written in the period of captivity.

The volume is useful for devotional appreciation of the Scriptures rather than for a historical understanding of them and if thus approached may be read with profit.

FRANK GRANT LEWIS.

The Idea of God. CLARENCE AUGUSTINE BECKWITH, D. D., Illinois Professor of Christian Theology, Chicago Theological Seminary. New York. The Macmillan Company. 1924. Pp. i-viii, 1-343.

THIS volume was published in October, 1922. Republication is a tribute to the author and to the reading public. Within the last decade many valuable books and monographs on "The Idea of God" have appeared, another testimony to the fact that "man is incurably religious." He is so, because God, however conceived, has values which man must possess in order to be satisfied. The value may be coarsely material, or sublimely ethical, according as the God-idea is wholly physical, or wholly spiritual. If moral value be ultimate, it makes all the difference in the world whether our conception of God is adequate to produce moral effects. Just because the author is a Christian teacher in a school in which men are pre-

pared for the Christian ministry, he is under obligation to help his pupils interpret to their future parishioners "the meaning of God in human experience." He tersely gives his purpose:

> This work aims at such a presentation of the idea of God as will enable it to function anew in the life of today. In the attempt three leading interests are combined—historical, critical, and constructive.

The reader will not be disappointed, unless he expects an elaborate metaphysical discussion. He will find fresh, up-to-date reflections on the judgments of the world's acutest thinkers, both past and present, and he will rejoice in the short, crisp, lucid sentences that register the writer's decisions.

The first chapter, entitled "Causes Necessitating Change in the Idea of God," is an admirable introduction, and should be read by all who have any doubt whatsoever about the permanence of any given type of theology. A teacher who could write this chapter would not be true to his calling had he not restated the idea of God in the light of present-day science and philosophy and human aspirations socially and politically. And philosophy hereafter must take account of Hœffding and William James. Scholastic "proofs" for divine existence and revelation have always failed to prove, yet men continue to believe in both. This is because God is best defined not by metaphysics, but by meaning or values. "In the very consciousness of values is the consciousness of God." Suggestively constructive are the chapters on "Moral Values and the Idea of God," "The Personality of God," and "The Living God." In these chapters the author indicates how the conception of God as Purposive Good Will combines the claims of the seemingly conflicting formulas, "I believe that I may know" and "I know that I may believe." It combines the fact that our idea of God is a postulate of faith and also a verification in experience.

> When through experience that which was a postulate of faith becomes an object of knowledge, the knowledge becomes a basis for further ventures of faith and wider expectancies and fulfilment. Here lies the solution of practical moral problems in theism. God is constantly revealing himself to faith; faith is the response of the total self to the ever-revealing God. Given a living God, who is Purposive Good Will, one who believes in him and worships him becomes a person of good will purposing what God purposes and actively coworking with him to effect good will in the world.

In the reconstructed theology there continues to be the power of God unto salvation to every one that believes.

MILTON G. EVANS.

The Idea of the Holy. Rudolf Otto, Professor of Theology in the University of Marburg. Translated by John W. Harvey, Lecturer in Philosophy in the University of Birmingham. Oxford University Press. London.

Published first in 1917, there were ten editions of this book published in Germany by 1923. It is a study of religion in its essential nature, and does not make its approach from the purely rational and ethical elements. It does not study the experiences of exceptional men and arrive at a distorted theory of religion as a whole; nor is it an emphasis on the merely subjective aspects of religion.

The study is concerned with those elements in religion-experience which belong to the pre-rational—(conceptions they cannot be properly called)—which as elements in religion cannot in truth be ignored. In all forms of religion-experience, polytheistic and monotheistic, non-mystical and mystical, "certain basic moments of 'feeling' are always bound to recur." Genuine religion everywhere shows these characteristic reactions in consciousness.

These reactions properly involve

> a unique kind of apprehension, *sui generis,* not to be reduced to ordinary intellectual or rational "knowing," with its terminology of notions and concepts; and yet, itself a genuine "knowing," the growing awareness of an object, deity.

This "awareness," occurring in all forms of religion-experience, is termed the non-rational, better termed the pre-rational, since the history of religion is conceived as the progressive rationalizing of this awareness.

Doctor Otto contends for the autonomy, the uniqueness, and the absolute trustworthiness of this particular kind of "knowing"; and claims for it the place of an *a priori* category of pure reason, a category in its own right, as are the categories of "the beautiful" and "the good."

To avoid the ethical implicit of the natural term for this category, the Holy—for in its most general character this "awareness" is not ethical—he uses the term "numinous" from the Latin *numen,* the most general Latin word for supernatural divine power.

The work then is a compact and able effort to establish the validity of this claim that the "numinous" experience is the elemental and essential element in all religion; that it is autonomous and unique, and is the true and constant factor in all religion development. The superiority of any religion such as Christianity arises in the degree in which the "numinous" elements are combined and made one with the rational elements, and God is conceived as personal, all-righteous, all-loving.

Religion is natural, though first pre-rational. It is "a real knowledge

of, and real personal communion with, a Being whose nature is yet above knowledge and transcends personality," at least, as we know personality in ourselves.

But the "rational" attributes are so far from exhausting the idea of Deity that "they imply in fact a supra-rational Subject of which they are predicates." There is no religion in which this unnamed Something does not live as its innermost core, this Ultimate, which can be discussed, but can not strictly be defined, and which men, "aware" of, inevitably rationalize.

This thesis calls for revision of the so-called histories of religion, as witness the following:

> All the ostensible explanations of the origin of religion in terms of animism or magic or folk psychology are doomed from the outset to wander astray and miss the real goal of their inquiry, unless they recognize this fact of our nature—primary, unique, underivable from anything else—to be the basic factor and the basic impulse underlying the entire process of religious evolution.

These are not the source from which religion springs, they are the processes simply of man's endeavor to rationalize the fundamental experience; often ending with a fabric of interpretation from which "the original" is excluded.

This "wholly other," something whose special character we are "aware of," without ability to express absolutely with conceptual clearness, this is the origin of all religion.

It is not possible, nor is it necessary in this brief review to point out all, or even many of the implications of this thesis. Perhaps one more will be sufficient—that which relates to the feeling of moral obligation, which Doctor Otto insists is aroused in man by the law of association of feelings, like the law of association of ideas. The "feeling" of, or awareness of, the "numinous" awakens, arouses the feeling of obligation, and *replaces* the feelings arising in other sources.

Evolutionism, more properly called Transmutationism, would have us believe that the feeling of moral obligation "evolves" or develops.

> At first, so it is said, all that exists is the constraint of custom as seen in the community or clan. Then out of that, it is said, the idea of the universally obligatory "ought" arises. *How* the idea can do so is not disclosed. Now such a theory misses the fact that in moral obligation we have something *qualitatively* different from constraint by custom. The finer and more penetrating psychological analysis that can comprehend differences in quality is rudely ignored; and in consequence the whole problem is misconceived. Or, if something of the essential difference is felt, it is covered up and glossed over by the phrase "gradually evolve," and the one thing is made to turn into the other—much as milk grows sour by standing.

But "ought" is a primary and unique meaning as little derivable from another as blue from bitter; and there are no transmutations in the psychological any more than in the physical world. The idea "ought" is only "evolvable" out of the spirit of man itself, and then in the sense of being "arousable," because it is already potentially implanted in him.

The evolutionist may be correct in tracing the successive moments of the activity of this feeling of moral obligation; but that does not account for its origin. Constraint by custom and constraint by moral obligation are both constant in human conduct, and the former can arouse the latter, potentially already in the mind; but what needs explanation is how and why the latter replaces the former in moral life. It is this replacement of one by the other that is not explained by the idea of transmutation. Transmutation does not take place. The two ideas or feelings remain in consciousness as different, and the moral ought may antagonize the social or custom practise.

All students of religion should study (not only read superficially) this work. If the thesis is valid and its support in reason worthy, it should be an epoch-introducer in the history of religion and morals. If the idea of God is an *a priori* category of the pure reason, then God is as sure and religion as valid as our activities in the realm of space and time, and cause and effect. In maintaining this thesis Doctor Otto has overlooked nothing, it would seem, in the theories of the anthropologists, or the writings of Naturalism, or the history of religion in all its forms; and while recognizing the differences between religions shows the essential oneness of all in this respect. Their differences arise in the rationalizing of this primal religion-experience. This reminds us of Dorner, who accounts for the variety in religion reactions by the clearness with which God is conceived as other than nature, and the differing conceptions of God as thus other than nature.

SPENSER B. MEESER.

The Making and Meaning of the Bible. GEORGE BARCLAY, M. A. New York. George H. Doran Company. 1924. Pp. 168.

PASTORS and teachers who are at a loss to know how to bring their young people from a conception of the Bible as a book all equally useful for present-day precept and example, to the view of it as a progressive revelation, without impairment of their faith, will find helpful suggestion in this volume of lectures. The author states he has used them with good results. He accepts the common results of the historical study of the Scriptures, without any effort at concealment or reserve; and undertakes to point out the religious values, which are in no degree impaired by the work of

modern scholarship. Suggestions of topics for class discussion and a good, though brief, bibliography, add to the value of the book.

EDWARD B. POLLARD.

Religion and the Mind of Today. JOSEPH ALEXANDER LEIGHTON, Ph. D., LL. D. New York. D. Appleton and Company. 1924. Pp. x, 372.

THIS is an unusually thoughtful book. It attempts reverently to interpret the scientific thinking and findings of the day in the light of the fundamental religious realities. The author's view of religion is that it is "the reaction of the entire human person to the problems and values and aims of life." This reaction, or attitude, has its roots in feeling, but this feeling inevitably leads to conceptual views of the Higher Powers or the Transcendent Being, and also to ways of acting in relation to the unseen. The distinction between *natural* and *revealed* religion, will not hold:

> All religion is natural, in the sense that it is the natural outcome of man's struggle toward a life which embodies the highest, most comprehensive, and consistent values that he can feel, conceive, and seek. All religion is revealed in the sense it is the result of the interplay of the human spirit, which cannot be sated by the things of this world, with the deep and mysterious pulse of the Universal Life.

Religion in the past has been too narrowly conceived.

> The time is ripe for a new religious synthesis—for a religion which will comprehend, unify, and lift up into the Eternal all the spiritual interests and values of the present.

The author raises two questions. First, must we accept modern cosmology, biology, and critical history? Second, if so, what change must be made in "the classical Christian scheme of salvation"? The author claims to be a fundamentalist in that he deals with fundamental things; but a modernist, in that he accepts in the main the standpoints of modern science; and holds that there is much in the Christian tradition which must give way before the march of modern knowledge. He is convinced, however, that all the essentials of the message of Jesus stand sure. He therefore proceeds to interpret some of the fundamental teachings of the Great Teacher in the light of modern world-view which he believes is made necessary by science. The Kingdom of God, faith, the idea of God, moral evil and moral freedom, prayer, immortality, are among the topics considered.

The author rejects miracle, because he rejects the supernaturalistic dualism upon which the ordinary belief in miracle rests. Yet he believes

in the personality of God, or rather holds that God is *super-personal.* God is

> the creative and sustaining Ground of a living universe, which issues in spirit and personality. The evolution of life must have its ground in a Being who transcends every stage we know in the march of life—who transcends even the highest reach of human personality.

The author strikes a hard blow at materialistic monism, as he does at supernaturalistic dualism.

While some parts of a treatise which undertakes so large a task must necessarily be unsatisfactory, on the whole, this volume of Doctor Leighton is constructive and thought-provoking—one of the very best of recent attempts to relate the fundamentals of religion to the most commonly accepted positions of modern science. When the author touches those things that are distinctly and peculiarly Christian, he is not quite so satisfactory. He has done a valuable service in undertaking to free essential Christianity from impedimenta that historical vicissitudes once seemed to make useful, but which were never necessary and are now outworn. He is quite right in holding that

> the best witness to Christianity is a Christlike life—and not any system of dogmas and polities, ancient, medieval, or modern.

But when he says, "One can live the Christ life and be a theological and metaphysical agnostic," he seems to overlook one very important element in a vital and conquering Christianity—namely, a belief that God is the kind of God that Jesus Christ revealed; and that there can be no truly dynamic religion without decided theological and metaphysical implicits. The reader also naturally inquires what has become of his earlier statement that the religious feeling "inevitably leads to conceptual views of the Higher Powers." This is theology.

If, however, one wishes to see how, in comparatively small compass, one able, reverent modernist works out his religious faith, he would do well to get this book.

EDWARD B. POLLARD

Why I Believe in Religion. CHARLES R. BROWN. New York. The Macmillan Company. 1924. Pp. 175.

THE versatile Dean of the Yale Divinity School gives us in this little volume the Washington Gladden Lectures of 1923, which are also the Earl Lectures, 1924, Pacific School of Religion. The six discourses which make up the series are upon basal religious themes, "The Belief in God," "The Person of Christ," "The Power of Atonement," "The Value of Prayer,"

"The Use of the Bible," "The Hope of Future Life." While the discussion reminds us of Doctor Brown's earlier book, "The Modern Man's Religion," in spirit and purpose, yet the ground covered is different; the present volume dealing more directly with fundamental theological doctrines. The author, however, is never abstruse or dull; the subjects considered being treated in untechnical, even popular language. It is a good book to put into the hands of one troubled by recent discussion of "fundamentals," and it is constructively progressive.

EDWARD B. POLLARD.

Erasmus, a Study of His Life, Ideals, and Place in History. PRESERVED SMITH, Professor of History in Cornell University. New York. Harper & Brothers. Pp. xiii, 479.

SEVERAL excellent biographies of Erasmus in English are familiar to all students of history, and each of them has its own merits. Doctor Smith's is a larger book, but hardly a better, than Professor Emerton's contribution a generation ago to the "Heroes of the Reformation" series. The difference in bulk is due wholly to the introduction of large amounts of extraneous matter, which illustrate the diligence of the biographer more than the life and character of Erasmus. No important addition is made, or probably could now be made, to our knowledge of the man.

Nor is the biographer's interpretation of the character of Erasmus so strikingly original as to constitute an important contribution. Probably everything had already been said that could plausibly be set forth—anything new would most likely not be true. Doctor Smith is more inclined than some others to regard Erasmus as a genuine Christian according to his lights, but he does not idealize his hero overmuch, and hardly succeeds in making him appear other than a Mr. Facing-both-ways.

The style of the book is dry and unattractive, and not always correct—as, for example, "His work centers around a few ideas" (p. 35)—and he is not always accurate in his extraneous additions, as where he attributes the famous will of Rabelais to "a poor priest of Louvain" (p. 262). The author apparently accepts the theory of a certain historical school, that to be interesting is to be unscholarly. He has given us a very scholarly book, making use of the best editions and the latest literature and profusely annotating his text. The reader who will have patience to go through the volume will be convinced that he has the latest, up-to-date information about Erasmus and all collateral subjects, while the serious student of the Renaissance and Reformation will find it indispensable.

HENRY C. VEDDER.

The German Baptists in North America. Albert John Ramaker, Professor in the German Department, Rochester Theological Seminary. Cleveland. German Baptist Publication Society. 1924. Pp. 126.

Some readers will recall a little book by Professor Ramaker, published some twenty years ago, in which he told for German Baptists in their own tongue the story of their achievements in America. That book is now out of print; new material has come to light; and a generation of young Baptists has grown up in the German churches that reads German little and English much. It was most suitable, therefore, that the story should be retold, and this time in English. Doubtless there are many in our English-speaking churches that will welcome this narrative of an important part of Baptist progress in the United States during the past century.

Besides the valuable information regarding the establishment and growth of German Baptist churches, and their missionary organization, the book affords full information regarding their other activities, educational, missionary, charitable. Much valuable and interesting biographical detail, in the case of their chief preachers, teachers, and other leaders, has been skilfully interwoven into the story. It has been a pleasure for the reviewer thus to renew acquaintance with many of the men of note among the German Baptist leaders, whom it has been his privilege to know—the Rauschenbusches, father and son, Schæffer, Gubelmann, Grimmell, Schulte, to mention but a few. The book is a real addition to our Baptist historical literature.

Henry C. Vedder.

From Luther to Steiner. Ernest Boldt. Translated by Agnes Blake. New York. E. P. Dutton and Company. Pp. 213.

This is an effort on the part of the author to interpret that vigorous German Jew, with Christian leanings, Rudolf Steiner, to the world, as the coming leader and prophet of the new era. The title of the book is therefore partly a misnomer, Steiner's spiritual kinship with Luther being only dimly traced. Steiner's position may be summed up as follows: The new era, made inevitable by the experiences through which the world has lately passed, in which Germany played so unfortunate a rôle, will be ushered in by a reborn Germany, a people who alone can interpret the Inner Christ to mankind, as against the sentimentalism of Italy, the intellectualism of France, and the materialism of England. The new philosophy of life must be monistic; not the physical monism of Hæckel; not the theosophic mysticism of the Orient, but the monism of the spiritual life. This life of the spirit must be emancipated from both economics and politics. This emancipation the chastened Germany alone is able to accomplish, and

will accomplish, if she will forget her fight for " the place in the sun " and take up her " mission to the world," as bearer of " highest spiritual values."

The German *ego* is everywhere in the book. But Steiner's commendable effort to bring Germany to its sense of responsibility in a critical hour of its history, reminds one of work of Lessing, Gœthe, and Schiller after Germany's prostration from the Napoleonic wars. Is Steiner the prophet who can help his people eventually to banish that " sense of bitter pain " which Gœthe felt at the thought that the German people " individually so worthy of respect " should be " so contemptible as a whole "?

Germany has a large mission to the world, no doubt; for the Germans are a truly great people. But if she is to relieve herself of this onus, the criticism passed upon her by one of the very greatest of the Germans, it must be done by the Germans themselves. The physician must first heal himself, then come with his healing for the nations.

EDWARD B. POLLARD.

The Sacred Dance: A Study in Comparative Folklore. W. O. E. OESTERLEY. Cambridge. University Press. 1923. Pp. x, 234. 8s, 6d.

THE importance of what Doctor Oesterley writes is well known from his previous works. His purpose in the volume now at hand, as he says in the preface,

> is an attempt to estimate the part played by the sacred dance among the peoples of antiquity as well as among the uncultured races in modern times; to account for their origin; to note the occasions on which it was performed; and to indicate the purposes of its performance.

He finds, as he explains in his introductory chapter, that

> a survey over the whole field produces the conviction that the *stimuli* which, in its beginnings, induced the sacred dance appear to have been what we should now describe as the two prime spiritual and material needs, respectively, of man, viz, the response to his "god," and the obtaining of food (p. 3).

Later he says that while his theory of the origin of the sacred dance may or may not commend itself,

> that it took its rise from supernatural powers of some sort seems certain; and this is supported by the belief of many savage peoples that their sacred dances were originally taught them by their gods (p. 19).

As might be expected, Doctor Oesterley gives special attention to the custom of dancing as described in the Old Testament, using an entire chapter of ten pages for a presentation of the various Hebrew terms

which are used to tell of dancing, and a detailed explanation of the particular significance of each. He makes use of the fact that the forms of the Hebrew verb employed to describe dancing are ordinarily the so-called intensive forms. He notes in a general summary that

> the ecstatic dance is performed as the outcome of strong religious emotion; it begins quietly and without any indication of what is to come; but the intention to increase it gradually to an extravagant pitch is there from the commencement, and it continues until semiconsciousness, and even total unconsciousness is reached (p. 135).

A feature of the work is a discussion of dancing as related to special occasions such as the harvest and other festivals, the celebration of victory, as a marriage rite, and in relation to mourning and burial. In connection with the last of these topics Doctor Oesterley concludes that

> there is no instance to be found in the Old Testament of dancing being performed as a mourning or burial rite; that must be acknowledged; yet in spite of this there are strong reasons for believing that the custom did exist among the Israelites (p. 194).

He then explains in some detail his reasons for the statement, and he finds that the rite of dancing in connection with funerals and mourning, among all peoples, "was, and is, usually performed as an act of honor to the deceased" (p. 221).

These quotations and references are probably sufficient to impress any one concerned with the matter of religious rites that here is a volume which he ought to read. Since the cost is moderate and there is an extensive and carefully prepared index, he may think it worth while not only to read but to expect to use frequently as he seeks to inform himself better concerning an influential historical element in religion and to estimate the results for religious life and leadership at the present time. In fact, the book is perhaps rather one for study than for mere reading, and the student need not be surprised that when such a mass of important material is compressed into brief space the style is hardly popular, though always such as to lend itself sufficiently to thoughtful reading.

FRANK GRANT LEWIS.

Dynamics of Teaching. HENRY EDWARD TRALLE, M. A., Th. D. New York. George H. Doran Company. 1924. Pp. ix, 190.

THE author is a teacher of experience and is gifted as a popular interpreter of the philosophy and science of education. Those who have been privileged to hear him lecture can well understand the appropriateness of the

title, " Dynamics in Teaching." Doctor Tralle is a living embodiment of the principles announced and briefly discussed. He has succeeded remarkably well in transferring his own power as oral teacher to the written page. The result is not an ordinary book on the theory and practise of teaching. It at once arrests and retains the attention of readers from beginning to end. He has the courage not to appear learned, nor overwhelm by labored discussion, but gives evidence of wide reading and mastery of formal treatises on the psychology and history of teaching.

He believes so strongly in the " power " of every stage of the teaching process, that at the risk of wearisome monotony, the word " dynamics " appears in every chapter-heading. But the author does well to emphasize the truth that no teacher can be effective, can gain power over a class or over a community, unless he believes in the inherent dynamic quality of his profession and that the very materials and methods used are charged with power, provided he knows how to charge them. It is to help teachers to " know how " to collect and select materials, to prepare for appreciative approach to material and to pupil that Doctor Tralle has written. The aim to be " practically helpful as well as philosophically correct " is gained by the author, and every teacher will be grateful for this paragraph in the Foreword:

> " Dynamics of Teaching " assumes that teaching is the greatest of all the arts, and that teaching skill is developed, just as are other skills, through study and practise; and it seeks therefore to develop a teaching artistry that will make teaching a delight to the teacher and an inspiration to the taught.

MILTON G. EVANS.

The Child: His Nature and His Needs. M. V. O'SHEA, Editor. The Children's Foundation. 1924.

AN educator has recently informed his associates that the greatest accomplishment in education in this generation is the discovery of the child. Once education consisted in materials more or less prejudicially chosen and imposed upon children in the school by means of disciplinary methods. Today men in the field are convinced that the human factor is primary in education, and they are beginning to inquire who is the child and what does he require to help him function in an increasingly adequate way in his world. On the basis of this kind of investigation they would rear a curriculum of studies.

This type of inquiry is productive of a new order of literature. The Children's Foundation, chartered by the State of Indiana in 1921, set its purpose to study

the child, childhood, and child life, and such ideas, conditions, influences, forces, institutions, personalities, and things as affect, act, or react upon the existence, growth and well-being of children.

This Foundation, under the editorship of M. V. O'Shea, Professor of Education at the University of Wisconsin, has sponsored the publication, *"The Child: His Nature and His Needs."*

For the parent, teacher, or pastor, who is anxious to do intensive work in child study, who is desirous of knowing what may be counted upon in the inherited equipment of the child to help or hinder in later development, who wishes to understand what social mechanisms enter into the control of the growing child, and how the developing personality may be assisted scientifically in its maturing process, this study is invaluable. The thesis that the child who becomes a worthy member of society, becomes such by virtue of certain physiological, social, and moral laws operative in his relation and environment, rather than by chance or magic, finds thorough-going analysis and defense in the five hundred pages of materials in this volume. Contributors to the publication include specialists from outstanding institutions of learning in the United States.

Such questions as the following are carefully treated: What is the original equipment of the child with which he begins his mundane journey? Is he of the devil, of an angel, or just human? If the latter, then what manner of human? What is the technique of motor control in infancy that leads to coordinate muscular activity? Is play a socializing and educative agency in child behavior? Wherein does health habit contribute to character formation? What are the advantages and limitations of Simon's and Binet's tests of intelligence in measuring the direction of the child development? Is moral health in childhood concomitant with wholesome physical and social adjustment to environment? How does gangdom qualify the lives of the members of the gang? Can we determine personality in children, and if so, what does it signify? What are the relative values of traditional mass treatment of children and modern case study treatment? What does delinquency point to in child conduct, and how may dangers be eliminated from the delinquent's community? What place has discipline, punishment, reward, in child life? May mentally deficient children be considered as teachable subjects? What type of curriculum do they require and what qualities of personal leadership? How should superior intellectual children, who have an I. Q. of 130 or above (100 represents par), be recognized in order to maintain relatively strong mental leadership as they grow up? What is the significance of sex assertion in teen-age children, and how may it be controlled for the normal improvement of the child and the race?

These and other significant subjects receive the attention of specialists. As one might judge, the book outlines primary and secondary values and aims in modern education. Tendencies experimental are suggested in school management, school personnel, school objective. And the thoughtful reader faces a personal challenge to enlist his resources in study of the greatest force in human society—the immeasurably potential child.

STEWART G. COLE.

Law and Freedom in the School. GEORGE A. COE. The University of Chicago Press. 1924.

PROFESSOR GEORGE A. COE, Teachers' College, Columbia University, is recognized by all men engaged in religious education as a creative leader in the field. What comes from his pen is to be carefully weighed. Motivated by an affection for children and equipped with a socialized technique of educational control, he speaks of the fundamental issues in the religious development of the child. Perhaps the best-known publications of the author are *"Psychology of Religion"* and *"Social Theory of Religious Education."*

The most recent manual from his desk is entitled *"Law and Freedom in the School."* It treats of social projects, their types and their values in character formation. By the technical term "project" the author desires to convey

> .... the sense that makes purposing and particularly proposing together, its distinctive mark. Not the material worked upon, nor the products that result; not action with accompanying satisfaction; nor pleased attention, but purposeful self-guidance. This connotes desire; conflict between desires; selection through discriminating judgment; forethought and planning; fitting means to ends; carrying a planned activity through; judging the product and one's self by means of it, and thus making ready for further self-guided action (p. vi).

By means of the operation of this purposive process in the individual "one comes to one's self as a person." This process, considered collectively, is the "democratic process." Thus the author's theme "represents a part of the general problem of how democracy can come into existence, and how it can improve itself"; it represents that part which deals with the purposive activity of the school.

In the projects of the school, such laws as the "cans and cannots" (natural laws), the "must and must nots" (common and statute laws), and the "ought and ought nots" (moral laws), operate. These laws must be reckoned with in modern education else freedom becomes license and the child's person is threatened with social ruin. A generation of

children thus threatened spells an endangered civilization. Freedom and law must grow together in human experience. The child in the school should be taught to share in planning, testing, and judging laws. By this educative process he learns intellectual responsibility, social regard, self-control.

In the chapter "Moral Law and Moral Creativity" Professor Coe analyzes conditions suggesting much "deadly conventionality" in our schools of learning, and then urges men to make a major place for moral projects in our school system. "Woe to the land whose young men and young women display none of the pangs of moral creativity!" The primary class is not to be neglected in the endeavor. The author suggests social types of moral projects which might be promoted in our schools with a view of developing the moral creativity of children. These include: self-government projects, philanthropic projects, civic projects, current events projects, history projects and biographical studies, projects relating to business and industry, projects related to modes of living, and projects in world fellowship (pp. 99-102).

The writer pauses to think what revolutionary spiritual awakenings would take place in many of our prosaic programs of Sunday schools if such and other projects were given a place in the religious program of our churches. Instead of attempting to pour artificially cooked information into (ir)receptive hearts, to put "the child in the midst" and permit him to find himself as a social and religious individual acting freely in relation to other such children and to such a God, in a projected activity of worship or service, would lend new interest to the church and new dynamic to her spiritual ministry. The sooner church forces come to terms with this method, the earlier will we catch a revival of religious learning that is bound to be positively and permanently beneficial to the Christian faith.

Professor Coe closes his study with a concise diagnosis of our "sick society" and a suggestive remedy in the project methods of "the healthy school." Such social evidence as "the prevalent distrust of mankind, and the accompanying belief in force," "the growth of class consciousness," "the revival of dogmatism and the consequent growth of intolerance," "overgrown reliance upon institutional mechanisms," "the present assumption that the things of the spirit can get on only by the favor of those who have great possessions," "the present rejuvenescence of the old Americanesque fear of our freedom," and "the enormous exercise in effective schemes for doing the people's thinking for them under the pretense of giving them information and inviting them to judge for themselves," warrants him in declaring our society is "sick and staggering and

ill-natured." The best medicine is the development of self-creative child life through the project methods of healthy schools.

As the faithful minister of religion endeavors to obey God rather than men, so the real educator, enduring (if need be) as seeing the invisible, leads forward into freedom a society that is fettered by selfishness and by institutionalized timidities. He leads society into freedom by leading children into it, and this he does by giving them practise in it. He sets free that within us that is ready to rebuke our selfishness, our partisanship, our institutionalism and dogmatism, our aloofness, our class-feeling, and the nationalism that stands in the way of the unification of mankind. This means, not freedom from law, but freedom through law and through the making of law. We grow free only as we extend and deepen the bonds that unify us—only as we think, plan, act, judge, and enjoy together (p. 129).

STEWART G. COLE.

The Mother-Teacher of Religion. ANNA FREELOVE BETTS. The Abingdon Press. 1922.

WE are fortunate in having a series of books on religious subjects in process of preparation for the home, books that present the point of view of religious education free from the technical terms used in classroom manuals. One of the most attractive publications of this kind treating of pre-school children is the work of Mrs. Betts, "The Mother-Teacher of Religion." In the dedicatory words, "to the many mothers who are trying to make God real in the hearts and lives of their children," we catch the flavor of her book.

Mrs. Betts realizes that if trustworthy Christians are to be produced they must be nourished in a Christian way of living in the home. Thus she addresses herself to mothers. Fathers are not forgotten. Drawing upon a rich fund of illustrative material, and periodically specifying the underlying educational principles involved, she presents a most pleasing and profitable subject for discussion in the home circle. Careful study of the book is equivalent to a beginner's course in one phase of religious education.

We meet with such simple yet significant chapter topics as "Teaching the Child to Pray," "The Play-Mother," "Picture Stories about Jesus," "The Old and New Testament," "Religion Through Songs," and "Keeping Close to Our Children." The whole range and tone of the work is rhythmical as the life of the normal child. There are a collection of types of prayers, some classical cradle-songs and children's hymns (music included), and splendid prints of Hofmann's, Plöckhorst's, and Raphael's masterpieces. At the close of each chapter the author has appended names of a few books throwing further light on the subjects she has portrayed.

And at the back of the book Mrs. Betts presents a more extensive bibliography of classical books for infants and junior children. All parents desirous of giving their children the best in graded religious training should have at least one book of the Betts type in their consulting library.

STEWART G. COLE.

On the Edge of the Primeval Forest. Experiences and Observations of a Doctor in Equatorial Africa. Prof. ALBERT SCHWEITZER, Dr. Theol., Dr. Med., Dr. Phil. (Strassburg). Translated by Ch. Th. Campion. A. & C. Black, Ltd., 4, 5, 6 Soho Square, London, W., 1. 1922. Pp. 180, 16 illustrations and a sketch map.

IN a little book of less than two hundred pages, Professor Schweitzer has portrayed his experiences as a missionary doctor in Africa. His reason for suddenly resigning his position as a Professor of New Testament at the University of Strassburg he himself tells us:

> I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them: yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate. . .
>
> Moved by these thoughts I resolved, when already thirty years old, to study medicine and to put my ideas to the test out there. At the beginning of 1913 I graduated as M. D. The same spring I started with my wife, who had graduated as a nurse, for the River Ogowe in Equatorial Africa, there to begin my active work (pp. 1f.).

Then follows the simple unpretentious story of his voyage and arrival in Africa and the start of the work in the forest. To those who were about ready to deny the name of Christian to this man, widely known as a radical critic, and whose name was associated with the awful term *Interimethik,* this book with its simple piety and endeavor to follow the Master in the "Fellowship of those who bear the Mark of Pain" comes as a distinct surprise.

The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: "I've no more pain! I've no more pain." . . His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick Negroes. Then I have to answer questions as to who these white people are, where they live, and how they know that the natives suffer so much from sickness. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words, "And all ye are brethren" (Matt. 23 : 8). Would that my generous friends in Europe could come out here and live through one such hour (p. 93).

Every one is the better for reading such a story. It sends us back to our work with a new consciousness of the holy nature of our calling and joy that we are associated with such rare spirits as this disciple of Jesus.

MORTON S. ENSLIN.

You Can Change It. CHARLES LAWSON. New York. D. Appleton & Company. 1924. Pp. 215.

THIS is more an essay than an argument. One who likes to be led through rather pleasing paths that wind in and out, before reaching the destination, will find this little book a pleasant experience. *It,* in the title, is, of course, human nature. The subtitle "Though You Won't," suggests a pessimistic note, which does not belong to the treatment as a whole. The author would have mankind return "to the spirit of that primeval creed of 'Each for All'"—holding that human nature has changed for the worse, and may change back again, when man recovers some of those altruistic and cooperative habits of his animal ancestors!

As a criticism of some of the manifestly stupid perversities of materialistic civilization, the book is refreshing. Such passages as the following will illustrate its literary freshness, as well as its pointed strictures upon human weakness, especially, the tendency of the multitude to go, unthinking, along:

Of sheep we are told that if the rustic scientist make the bell-wether jump over a stick, and then withdraws it, each of his silly followers will take a similar leap over a stratum of thin air at exactly the same spot. And lest we chuckle, "How very ovine!" let us recall the equally insubstantial canons (Greek for *sticks*) of fashion and conduct over which we jump, to the jingling of our spilled purses.

In the final and constructive portion of the book, the author suggests, as our primary need, leaders who will educate the people in social-minded-

ness, unselfish devotion. Such leadership has been lacking in both church and school as far as the author recalls. One wonders how long it has been since he attended church and school; or what he would point out as the propelling dynamic for the production and maintenance of the social unselfishness. This is the weak point. The book is, however, stimulating, and not devoid of literary merit.

EDWARD B. POLLARD.

Making a Missionary Church. STACY R. WARBURTON. Philadelphia. The Judson Press. 1924. Pp. 285. $1.75 net.

THIS book well illustrates the variety of tasks of a secretary of a denominational missionary society. In spite of exacting executive duties, Secretary Warburton has found time to put in compact form a wealth of suggestive material for missionary programs. He has given a handbook of methods that will prove invaluable to any pastor or leader of any organization within a local church. The author is not a theorizer; he has been pastor of churches both rural and urban and missionary in foreign fields. He has described plans that have been successfully tried.

The writer's main conception is that every local church should have a comprehensive and unified missionary plan; that pastor and Sunday-school superintendent, teachers, and leaders of all church organizations cooperate in awakening interest in missions sufficient to know about them and support them.

The book has fifteen chapters, each of which is admirably adapted for material for a sermon or for a study class. No pastor need hesitate to read or reproduce freely the contents of chapter I, "The Purpose of the Church," and chapter II, "A Unified Missionary Plan for the Church." If he should do this, it is almost certain that groups of hearers will wish to hear or read the remaining chapters, and a missionary church will be organized spontaneously.

Most of the chapters have bibliographies appended, which are suggestive rather than exhaustive, since new books on missions are constantly appearing.

Enthusiasts in promoting missionary enterprises owe a debt of gratitude to *The Judson Press* and to Secretary Warburton for this helpful volume. At a nominal cost a church can have a year's program that will captivate a worth-while group of earnest Christian workers.

MILTON G. EVANS.

A History of Prince Edward Island from Its Discovery in 1534 until the Departure of Lieutenant-Governor Ready in A. D. 1831. A. B. Warburton. St. John, N. B. Barnes & Co. 1923. Pp. xv, 494. $5.00.

This work is significant both because of its inherent worth and because it covers a field for which so little historical research has been made and published. The author is a surrogate and judge of probate, has been Premier of Prince Edward Island and also a member of Parliament for Queen's County, and thus has combined the material which those experiences have given with his natural interest in historical investigation. The care with which the volume has been produced is indicated by the fact that the author gives a list of ninety-two sources which he has used, and by his reproduction of some of the most important early official documents.

At the same time the narrative portions themselves are given an attractive form even when, as frequently occurs, the source material is quoted rather than merely digested.

Judge Warburton has shown his interest in religion by devoting thirty pages to the history of the Prince Edward Island churches alone, which is of direct interest to many readers of the Quarterly because it includes a sketch of Baptist history in the Island.

While the work is perhaps not one to be purchased for the private library, it is a volume which should be found in any good reference collection and will be attractive reading for all who are interested in history. An extended index facilitates the use of the book for reference purposes.

Frank Grant Lewis.

The Ethics of Opium. Ellen N. La Motte. New York. The Century Company. 1924. Pp. 205. $1.75.

Here is a volume both for reading and permanent reference. While the pages are packed with items of the greatest importance dealing with a world problem, the style is not only easy for reading but actually fascinating, if one may thus describe pages which are painfully illuminating.

The first chapter of the book reveals how drugs have become a world ulcer and figure largely in world commerce. Then the writer reviews the situation country by country throughout the world, thus combining both a historical survey and a detailed analysis of the situation up to the present. It is shown how "Europe, particularly England, is the great drug manufacturing center of the world" (p. 7), and that at the center of opium production for the world is India, "where, under British administration, the cultivation, manufacture, and sale of opium are conducted as a government monopoly" (p. 16). Similar items might be quoted at length, but it

is better to urge that the volume be read and pondered, for it is a book to be utilized by every one who is interested in the task of freeing men from one of the worst types of slavery. One is half disposed to say that many a preacher might well omit a considerable proportion of his ordinary sermons, awaken himself by the study of such a volume as this, master the questions which are involved, and then intelligently arouse his hearers as occasion permits. Until something of this sort is done there is perhaps little prospect that the curse will be lessened; for the morals of those who control the opium business are negative, and commercial gain is their God.

In addition to the array of facts in the main part of the volume there are three appendices, one presenting the text of the Hague Opium Convention, 1912, another giving the articles relating to opium in the treaty of Versailles, and a third showing the per-capita consumption of opium in the Far East.

While the work is published without an index, it is so well arranged that particular items may be referred to without serious difficulty.

FRANK GRANT LEWIS.

The Haunted House. HALFORD E. LUCCOCK. The Abingdon Press. New York and Cincinnati. 1923. Pp. 248.

THIS is one of the most talked of and widely read volumes of sermons that have appeared in recent days. It is by a Methodist minister of rising fame. The collection gets its name from the first sermon, which is the longest and strongest in the series. "The Haunted House" derives its suggestion from modern psychology and the theory of the subconscious. The text is from the account of the demoniac in Luke VIII. Literature, old and new, is richly drawn upon, to illustrate and enforce the message. The preacher is fresh and versatile, rather than profound; and at times is quite daring in his selection of topics, or titles, for his sermons. For example, "The Long and Short of It," "Calvary and Main Street," "A Slice of the Millennium," and the like. Few would dare to derive the theme "Love Laughs at Locksmiths" from the Psalmist's words "Bring my soul out of prison;" "Parlor or Living Room?" from "Remain within my love" (Moffatt's translation). Preachers will find no little suggestion, and stimulus from reading Mr. Luccock's "Haunted House"; particularly as an antidote for *dulness,* which Dean Swift declared to be "the unpardonable sin" in the preacher, but which many regard as the preacher's besetting sin—the most common of them all.

EDWARD B. POLLARD.

The Mystery of Preaching. James Black, D. D. New York. Fleming H. Revell Company. 1924. Pp. 277.

This series of addresses on Preaching is the James Sprunt Lectures on Preaching at The Union Theological Seminary, Richmond, Va., 1924, by the Minister of St. George's United Free Church, Edinburgh. Dr. James Black, like his distinguished brother, Hugh Black, is a master of English style, and a wise student and observer of the art of preaching. After noting that "today is not yesterday"; that the temper and modes of thought of the present must be carefully regarded by the preacher if he would convey a vital message to his age, Doctor Black emphasizes the necessity of understanding the people, and of keeping very close to those controlling truths that move them—the deep personal interests of life. The third lecture, entitled "The Smith at the Forge," contains much homely advice of practical nature for the young minister, but not a line of it is homely or dull. "Marks of Good Preaching" and "Use of Material in Preaching" are also chapters of practical worth, replete with sane suggestion. In the lecture, on "The Day of Action," the lecturer lifts the discussion on the delivery of the sermon out of the realm of the formal and commonplace into that of real charm and helpful stimulation. Indeed, one can but admire the freshness with which Doctor Black has suffused the discussion of matters that are as old as the art of persuasion. The two lectures with which the series closes are upon the Theory of Christian Worship and Common Prayer.

Edward B. Pollard.

The Significance of the Cross. Rev. George H. Morrison, D. D. New York. George H. Doran Company, 1924. Pp. 72. Price, 85 cents.

Doctor Morrison's sermons have been widely read. This little volume consists of three parts of lectures delivered in Wellington Church, Glasgow. In a lucid fashion the preacher sets before his readers the view of the atonement held by conservative theologians such as Prof. James Denny, to whom Doctor Morrison makes acknowledgment. The Cross of Christ is central in the New Testament, in the Gospel narration, in the Epistles, and in the mind and teachings of Jesus. The Cross was significant for God, since God is more than a Father; he is law-giver and judge, and so cannot forgive simply and solely because he loves. There must be atonement. The Cross is significant for man, because it is more than an historic event. It was *for man;* and could be for man because Christ is more than *another person,* he and the believer become vitally one through faith. The treatment is scarcely more than an outline, but is rendered readable by the clarity of the style and the open method of printing.

Edward B. Pollard.

His Religion and Hers. CHARLOTTE PERKINS GILMAN. The Century Company. New York. Pp. 300.

THE author is one of the ablest of the proponents of the rights and privileges of womanhood.

She calls her volume, in the subtitle, "A Study of the Faiths of Our Fathers and the Work of Our Mothers." The volume is strong, scholarly, daring, and in general, convincing. Though Mrs. Gilman does not conceive of religion in the conventional way, yet she affirms at the outset that "Religion is the strongest modifying influence in our conscious behavior." The religions of the world have been responsible, however, the author thinks, for much evil, as well as good, by misdirected effort and false emphasis. She undertakes to point out some "artificial conditions that injure human life and a few changes that will improve it."

Mrs. Gilman views the tendency of all religions to stress the individual's future life beyond the grave, to the neglect of the future life of the race on the planet, as one of the obstructions to human progress. If the writer of this brilliant book would show the world how to utilize both of these concepts, for the race's good, she would render valuable service; for both are vital, and the one should not be set over against the other. The author (whose volume, "A Man-made World," had wide reading) sees the cause for the common emphasis upon death, and after-death religion, in the fact that the religions of the world have been largely man-made. Man's past has been one in which killing has played large part. Had woman exerted a greater influence in shaping the formative religious ideas, the birth-principle, rather than the death-principle, would have dominated; hence the major question in life would have been, "What effect will this or that behavior have upon the coming race, rather than what will be the result in the next world, after death." So Mrs. Gilman advocates a "birth-based religion," which would be altruistic, and not individualistic and selfish. The chapter on "Sex and Race-Characters" is thought-provoking, and in the main the reasoning is true. But religion, especially the Christian religion, is less masculinized than are the modern, social, political, and industrial ideals. It was Nietzsche, indeed, who claimed that Christianity is fit only for women and slaves. The author thinks that woman's interest in *life* forces, because of her nearness to the birth-principle, will cause her, through instinct, to lead in taking care of the future of the race, to mother the children of the world. This may be true, but the same instinct which causes a mother to care for her own offspring cannot insure in her interest in the children of others. This is largely a matter of education, in which the Christian ideals must be the major influence.

This discussion, by one of the most able of American feminists, a great-granddaughter of Lyman Beecher, discloses much of the dash and brilliance that have characterized so many of the Beecher family. It is well worth reading.

EDWARD B. POLLARD.

The Supernatural Jesus. REV. GEORGE W. MCDANIEL, D. D., LL. D. New York. George H. Doran Company. Pp. 206.

THIS volume is one of the many issued because of the interest excited through the Fundamentalist-Modernist controversy. The virile Baptist pastor of Richmond, Va., identifies Modernists with Unitarians, and vigorously assails their position. The Supernatural Jesus is discussed from the angle of the four Gospels, respectively, and of Paul. Chapters are given to the Virgin Birth, the Resurrection, and the Deity of Jesus. The mistakes of Modernists are pointed out; and a closing chapter sets forth the author's conception of "The Truth Concerning the Bible and Science," which is, in brief, that scientists have discovered nothing contrary to the Biblical statements.

A Layman's Confession of Faith. P. WHITWELL WILSON. New York and Chicago. Fleming H. Revell Company. Pp. 208.

HERE is another attempt to enlighten the untechnical reader upon those questions which have lately engaged the attention of religious people growing out of the clash between the scientific and the non-scientific approach to theological problems. Mr. Wilson sets forth in clear and readable fashion the conservative position, but in a way which will probably not add to the reputation won by the author of "The Christ We Forget."

Dangers of Crooked Thinking. CORTLAND MYERS, D. D., LL. D. New York. Fleming H. Revell Company. 1924. Pp. 205.

THE author of this volume has won no little reputation, first as an evangelistic pastor, and then as a popular lecturer. More recently he has given himself much to polemics. The first lecture of the twelve addresses before us gives name to the volume, and is a philippic against modernism. It is declaratory rather than argumentative. The other addresses are more constructive in character. It is upon such topics as "Peace in a Restless Age," "Christ in His World," "The Great Adventure," the preacher is at his best. That admirable quality, the personal touch, keeping close to the human interests, is manifest throughout.

EDWARD B. POLLARD.

The Competent Church. FREDERICK A. AGAR. New York and Chicago. Fleming H. Revell Co. 1924. Pp. 93.

Doctor Agar, widely known as a stimulating speaker on practical church themes, issues another hand-book which is arranged for study classes. It will no doubt serve admirably to set church officers and other church workers to clearer thinking about their religious tasks. One is thankful for " competent " instead of the well-worn " efficient " in the title, even though " efficiency " breaks into the subtitle.

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